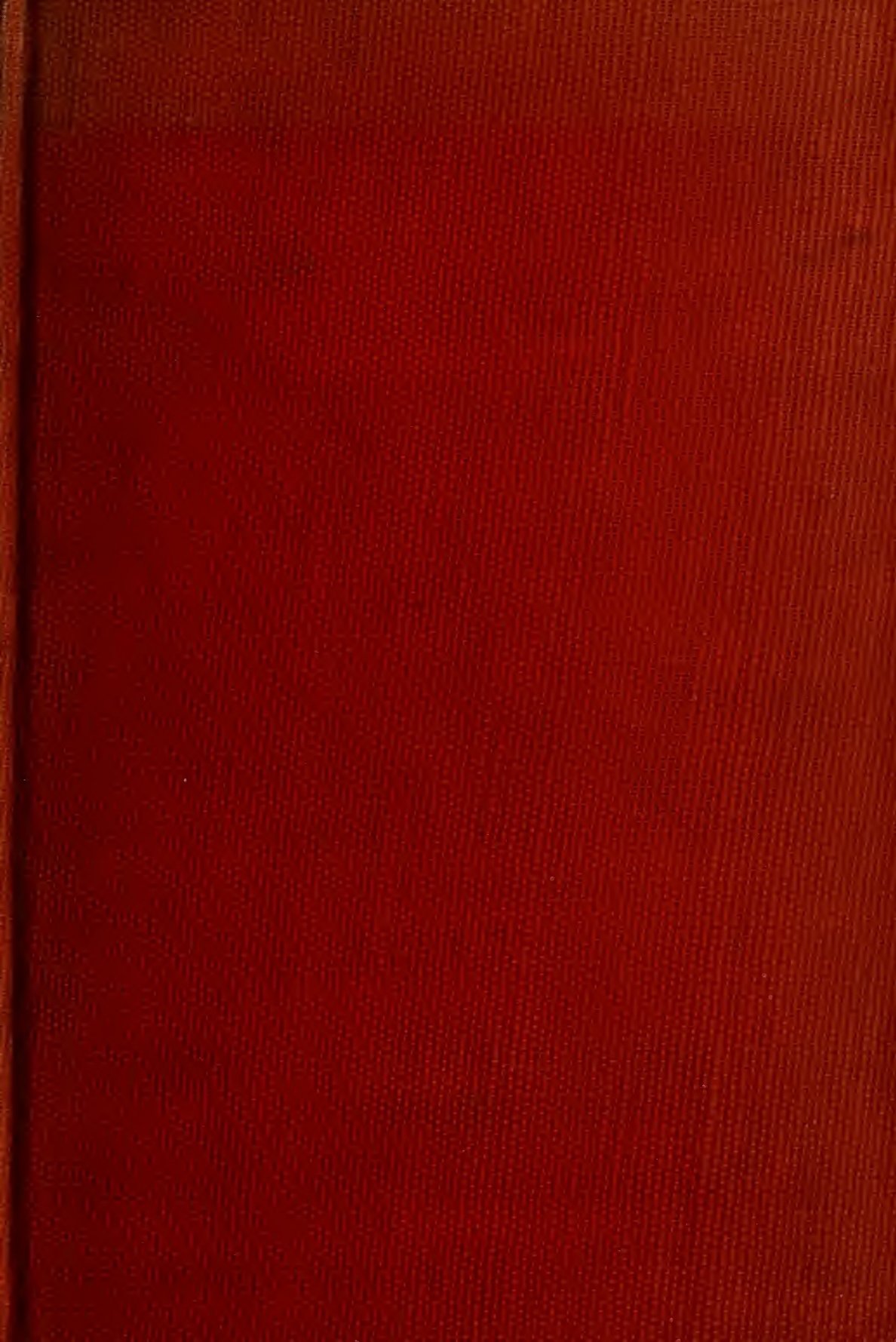




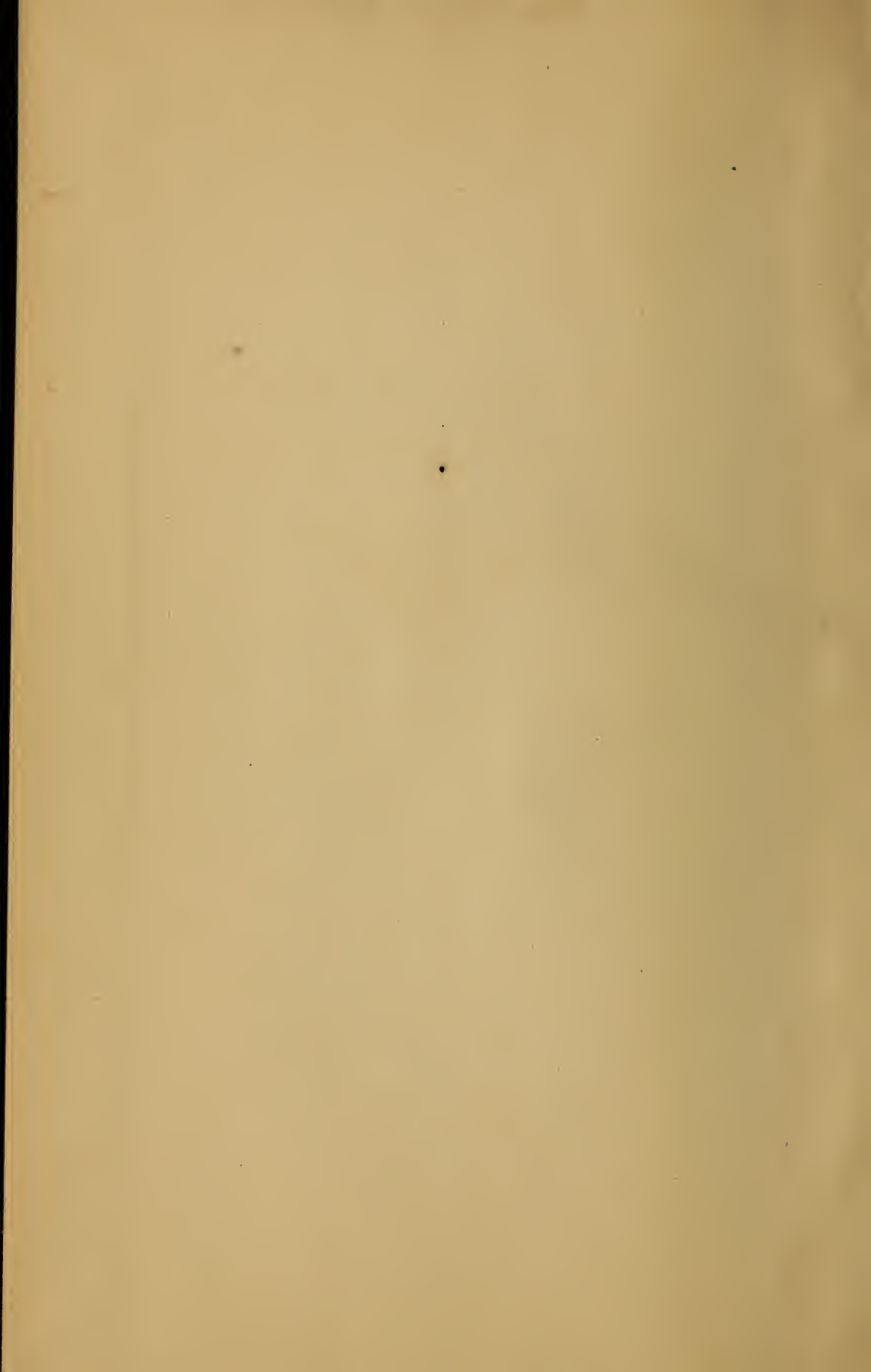


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CHILDREN OF GOD

A Summary of Catholic
Doctrine For Busy People



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CHILDREN OF GOD

A SUMMARY OF CATHOLIC DOCTRINE FOR BUSY PEOPLE

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BY
MARK MOESLEIN, C. P.



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DEDICATED

TO THE SISTERS OF THE BLESSED SACRAMENT AS
A TOKEN OF APPRECIATION OF THEIR NOBLE
LABOR TO ENABLE LARGER NUMBERS OF INDIAN
AND COLORED CHILDREN TO KNOW AND LOVE THE
CATHOLIC CHURCH.

"The harvest indeed is great, but the laborers are few.
Pray ye therefore the Lord of the harvest that He send laborers
into His harvest."

P

Feast of the Finding of the Holy Cross, 1920
Corpus Christi, Texas

PREFACE

The modern world drifted away from belief in God as the Creator of all things and as the Supreme Judge to Whom man must account for his very thoughts. The farther it drifted, the more debased it became. It is still drifting.

During the second half of the nineteenth century, men of famed name strove mightily to popularize both the denial of man's coming from God and faith in man's evolution from apes. They succeeded only too well, not in proving the forefathers of mankind to have been monkeys, but in popularizing belief in the degrading theory.

Scholars the world over proved more and more the utter folly of this poisonous superstition of unbelief; but vast multitudes relished the deadly poison and drank of it freely; for it deadens the sense of personal responsibility to God, the Eternal Judge, and opens wide the gates to the demands of riotous living. The wretched theory is a most suitable foundation for the materialism of a wealth-worshipping age, for Godlessness in education and for the worse Godlessness in shaping individual and national conduct.

The moral and spiritual harm wrought by this debasing theory and its superstructure of materialism, reveals itself in the low standards of conduct and in

the conscienceless struggle for the material good things of life. Applying the grinding theory of the survival of the fittest to the concrete conditions of life, shows clearly whither mankind drifts, once it divorces itself from belief in the Personal God and His supernatural governance. Brutal selfishness banishes the charity of Christ.

How can it be otherwise? If the differences between man and brutes are of degree only and not of kind, why expect from man anything of a higher order than what is looked for in beasts of the field? If apes are the source whence mankind came, why urge men to strive for the better things of God's supernatural world? Streams do not rise higher than their source.

Unfortunately only too many fancy that they believe in the ape-origin of man, and live accordingly. Hence, the sublime Catholic doctrines of the Fatherhood of God and of man's supernatural adoptive divine sonship, cannot be proclaimed too often or too forcibly.

The purpose of these pages is to unfold Catholic teaching about man's coming from God and his destiny to be a member of God's family of adopted children both in time and in eternity. Hence, the main title: "Children of God." These elevating doctrines of the Catholic Church cannot be stated with even elementary fullness, without at the same time offering brief explanations of many of the more salient beliefs of the same Church. Hence, the secondary title: "A Summary of Catholic Doctrine for Busy People."

The evidence in support of the Catholic beliefs treated is barely suggested. To have attempted more, would have made the publication too bulky for Busy People who in the beginning, may be more intent on learning what is taught than weighing the reasons for the teaching. Persons to whom the teaching appeals can easily find the evidence in many learnedly written Catholic books which are readily available.

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CHAPTER I

RELIGION

Religion is the habit of mind and heart which leads man to worship God as the Most Perfect Being, to pray to Him as the Giver of all good gifts, to thank Him for His many and great favors, to obey Him as the Supreme Lord and Master of all, and to look to Him as the Just Judge Who will render to every man according to his works, either eternal reward or eternal punishment.

Religion, therefore, is the spiritual force which maintains man in the right attitude towards his Creator. It is a soul-force like unto honesty, decency, loyalty, and other moral virtues. It is in a particular manner like unto the frame of mind and will of truly good men who are sincerely and consistently intent on giving to others what is in any manner rightfully due them. Hence, religion is the theory and practice of giving to God the best "square deal" of which man is capable. Life in accord with the requirements of the sublime doctrine of the Fatherhood of God and of the peace-begetting doctrine of the brotherhood of man, is the perfection of religion.

Religion is of two kinds, natural and supernatural. Natural religion is such as man is able to plan and

practice by simply following the guidance of his native intelligence. Supernatural religion is God-given or God-revealed, religion. Assuming that God instructed mankind how to practice religion, nothing can be plainer than that man is bound in conscience to practice such God-given religion and to refrain from all that may be at variance with what God has seen fit to reveal.

The Christian world is agreed that God gave revealed religion to mankind. Jew and Christian look upon the Bible as a divinely inspired record of God's revelation. The religious literatures of the most ancient races assume such a revelation and are built thereon. The many points of similarity of these literatures with the Bible, justify the inference that they drew from a common source. Scholars of note claim this source to have been the Primitive Divine Revelation made during the infancy of the human race.

The revelation of God-given religion was progressive. The stages of the progression may be described as: first, Primitive; then, Patriarchal; later, Mosaic; next, the Prophetic; and last, the Christian revelation or the Gospel of Jesus Christ. These phases of progress were not antagonistic to one another; but the earlier were preparations for the later; for throughout it is the one and same God Who revealed all: "God, Who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, Whom He hath appointed heir of all

things, by Whom He also made the world." Heb. I. 1-2.

The Gospel of Jesus Christ is the final stage of God's revelation to mankind for the days of pilgrimage in mortal flesh: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. . . . For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ." Gal. 1. 8: 11-12. No substitutes for Christ's Gospel can save mankind.

No one who neglects religion, can be truly honorable; for he is faithless to the chief and most sacred of all duties. No one Who is disloyal to his family or country, can possibly be decent and respectable, however good he may be otherwise. Much less can any one be decent, respectable, and honorable, who is disloyal to God. Neglect of religion is disloyalty to God.

To ignore the religion given by God, seals the fate of the guilty one: ". . . Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned." Mark XVI. 15-16.

CHAPTER II

GOD

The word "God" is the English name for the Self-Existent Spirit Whose being, intelligence, will, and attributes, are infinitely perfect; Who, of His own free choice and not driven thereto by any kind of necessity, created the universe and all that it contains; Who in like manner formed the laws and forces which control the universe in all its phases; and Who by His providence constantly cares for the creatures made by Him.

Hence, God was not created, made, produced or evolved out of anything. He always was as He is now and always shall be. All things are dependent on Him, but He is not dependent on anything. All intelligent beings are accountable to Him; but He is accountable to no one. Though God is everywhere, He is not part of anything, nor is He in any way the soul of the universe or of any part of it. Being the Most Perfect Spirit, God is not tied down to the conditions of matter, such as time, space, motion, and the like. Wherefore, God is necessarily super-natural, that is, He is entirely above and apart from all nature, as the maker is apart from and above the work of his hands.

Our limitations compel us to speak of God as we speak of men and even of lesser creatures. This is due to the fact that human thought and speech constantly involve the imagery of the fancy. Because intelligent believers realize fully that God has not any kind of bodily form, they readily catch the figurative meaning of such speech. Nothing is farther from their thoughts than believing God to be a magnified man. If they could speak a spirit-language, they would not use such expressions; but they are men; therefore, notwithstanding their belief in the spirit-nature of the Personal God, they must speak of Him in their own language. Jas. J. Fox writes: "The Bible, especially the Old Testament, abounds in anthropomorphic expressions. Almost all the activities of organic life are ascribed to the Almighty. He speaks, breathes, sees, hears; He walks in the garden; He sits in the heavens, and the earth is His footstool. It must, however, be noticed that Bible locutions of this kind ascribe human characteristics to God only in a vague, indefinite way. He is never positively declared to have a body or a nature the same as man's; and human defects and vices are never even figuratively attributed to Him. The metaphorical, symbolical character of this language is usually obvious. The all-seeing eye signifies God's omniscience; the everlasting arms, His omnipotence; His sword, the chastisements of sinners; when He is said to have repented of having made man, we have an extremely forcible expression conveying His abhorrence of sin. The justification of this language is

found in the fact that truth can be conveyed to men only through the medium of human ideas and thoughts, and is so to be expressed only in language suited to their comprehension. The limitations of our conceptual capacity oblige us to represent God to ourselves in ideas that have been originally drawn from our knowledge of self and the objective world. The Scriptures themselves amply warn us against the mistake of interpreting their figurative language in too literal a sense. They teach us that God is spiritual, omniscient, omnipresent, ineffable. Insistence upon literal interpretation of the metaphorical led to the error of the Anthropomorphites." Cath. Ency. Vol. I., page 559.

CHAPTER III

THE BLESSED TRINITY

Whilst there can be one God only, yet in God there are Three Divine Persons. They are: the Father, the Son, and the Holy Ghost. The *how* of this Trinity in Unity and Unity in Trinity, we do not understand; but the fact itself we know through revelation. Human intelligence did not, neither could it, discover even the fact itself; but God made it known. "And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." Matth. XXVIII. 18-20. In his first letter St. John wrote: "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one." V. 7.

If one reject the mystery of the Blessed Trinity, the New Testament becomes simply unintelligible. Faith in the Trinity of Persons in One God, is the very soul of the Christian religion. Whoever rejects it, can at best be a Christian only in name.

CHAPTER IV

CREATION

Universe is the collective name for all beings which are not God. All such beings are creatures. They are so called, because they were either created or made by God Who is the Creator of all things visible and invisible.

Creatures are divided into three classes: material beings, purely spiritual beings, and the two combined in one. Man is this combination; for he is partly spiritual and partly material. He is the point of contact between the visible and invisible departments of the universe. Purely spiritual beings are named *angels*. Material beings and man we know from daily experience; but our more definite and more reliable knowledge about angels is derived from God's revelation.

Time began with creation. Before that was eternity and God was the only being: "In the beginning God created heaven and earth." Gen. I. 1. We do not know how far back this *beginning* dates. It may be billions of years ago since the first beings were created. God alone can tell us when this occurred. So far He has not told us. Until He does see fit to reveal it, all fixing of dates for creation, or for different phases of it, is play of scholarly fancy. The disagree-

ments of scientists about the age of this earth of ours, are the clearest evidence that the data for fixing the age of creation are indefinite and most uncertain. The inquiry itself is nothing better than scientific curiosity.

Creatures which were not made out of any available material were created. This is creation proper. It is sometimes described as *immediate creation*. Creatures produced out of material previously provided by the Creator, were made. This is sometimes named *mediate creation*. The first creature being or beings were certainly created; for there was nothing out of which to make them. Not all creatures, however, are the product of immediate creation; for the Bible tells us that many things were simply made by the Creator; among these man's body is mentioned: "And the Lord formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul." Gen. II. 7. Neither science nor revelation teaches us the extent of either immediate or mediate creation. Neither does one or the other tell us definitely whether or not mediate creation was performed by way of God's simple almighty fiat or by natural forces created by Him. For our spiritual betterment it is not necessary or even particularly useful that we should know. Satisfying scientific curiosity is not necessary for salvation.

Theories of unbelieving evolution, like that of Darwin, are not built on verified facts and still less on scientific principles. Until now, not so much as one thoroughly authenticated fact of specific evolution has

been produced. Variations within species are many and pronounced; but transitions from species to species are unknown to genuine science. Hence, it is not surprising that scholars are becoming more and more emphatic in their rejection of Darwinism.

Believers are not required to reject evolution in its entirety. What they do insist on, is that God is the author of the forces which do the evolving, assuming that there was and is such a process as evolution. In a very faint manner the Bible appears to suggest some kind of evolution: "God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. . . . Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was done." Gen. I. 20-24. But this is far from saying that the Bible teaches any one of the many evolutionary hypotheses. The Sacred Writings were not meant to be scientific treatises. They were published for the spiritual guidance of the people at large, and not for scholars only.

Catholics firmly believe that all spiritual beings, the souls of men included, are the product of immediate creation. They are not made or in any manner evolved out of matter, neither can they be; for the chasm between matter and spirit is impassable. So in like manner do Catholics believe that man's body was made by the Creator and that it was not evolved from lower forms.

CHAPTER V

THE SUPERNATURAL

The word *supernatural* occurs often in Catholic books of instruction. Non-Catholics frequently use it in a sense different from the meaning which Catholics attach to it. Hence, the propriety of mentioning some items which will enable inquirers to get at the Catholic meaning.

Its primal meaning refers to God's distinctive sphere of being, existence, and operations. God is necessarily above nature, that is *supernatural*. The creature whatever its kind or degree, is necessarily natural. God can stoop to the natural and do for it what it cannot possibly do for itself; but the natural cannot by its own unaided effort, rise above its own sphere. God, however, can lift it up to His own distinctive sphere; for He alone can admit creatures to greater and higher degrees of created participation in the supernatural conditions of His divine being, existence, and operations.

Hence, the word *supernatural* is much used by Catholics to describe divine favors which are in no wise due to nature or within its native reach. The word designates especially those divine favors by which

men and angels are in some finite way lifted into a sphere of being, existence, activities, and destiny, higher than is due to their nature. This sphere itself is a created sharing in God's own distinctive existence, life, and operation. St. Peter thus wrote the inspired description of the supernatural: "Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord: as all things of His divine power which appertain to life and godliness, are given us, through the knowledge of Him Who hath called us by His own proper glory and virtue. By Whom He hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world." II. Pet. i. 2-4. The Vulgate has it: "Made consorts of the divine nature."

It is natural for men and angels to know God in accordance with their native ways of knowing all else which comes within the ordinary sphere of their knowledge; but it is above their nature or supernatural for them to know God face to face after the manner of God's knowing Himself. It is natural for man to be a creature of God; but it is supernatural for Him to be an adopted child of God, destined to intimate companionship with Him in heaven. It is natural for man to find his happiness in God by the native exercise of his intelligence and will; but it is supernatural to find the greater happiness in God through revealed religion here on earth and in heaven through the beatific vision. It is natural to be just a good man; but it is

supernatural to be a good man sanctified by the grace of our Lord Jesus Christ.

The pouring of water and the speaking of the appointed words in conferring the Sacrament of Baptism, are a very natural operation; but the being born spiritually thereby and that into the family of God's adopted children, is supernatural. The bread of the Sacrifice of the Mass and the speaking the words of Consecration, are indeed very natural facts; but it is wonderfully supernatural that a rightfully ordained priest's speaking these words over the bread, meaning to do what Christ ordained, should change the substance of the bread into the Living Body of Christ. It is a very natural performance for the sinner to tell his sins with sorrow of heart to a fellow man; but it is supernatural that the sins thus told should be forgiven through an authorized priest's speaking the words of pardon or absolution. These natural operations are sacramental symbols or signs; but the grace of adoption, the forgiveness of sins, and the changing of the substance of the bread and wine into the Body and Blood of Christ Jesus, etc., are supernatural effects of which God alone is the author. The natural facts are the visible and audible elements which God uses as ministerial agencies.

So in like manner are supernatural all those deviations from the normal course of nature, of which God alone can be the author. In this sense, giving sight to one born blind by a mere touch or command, restoring to life one certainly dead, foretelling future free hu-

man conduct, and so many other incidents recorded in the Bible, are supernatural; for no creature nor force of nature can either produce them in the way in which they were produced, or produce them at all. In the Catholic understanding of the supernatural, there is nothing at variance with God's use of creature instrumentalities in the production of supernatural results.

The supernatural, therefore, does not mean the merely super-sensible, still less the abnormal and unnatural. It is not even necessarily miraculous. Miracles are in some way supernatural: but not everything supernatural is miraculous. God is supernatural; but He is not a miracle. The intelligent creature's admission to created participation in what is distinctively God's own is supernatural. The name is also applied to what is over and above God's ordinary way of providing for His creatures. Thus, giving sight to the man born blind was the bestowal of a gift very natural in itself, but the manner of imparting it was above the powers of nature. This form of the supernatural is at times named *the preternatural*. Hence, Catholics not unfrequently grade the works of God into *natural*, *preternatural*, and *supernatural*.

CHAPTER VI

ANGELS

Chief among the creatures of God are the beings called angels. Orderly gradation among creatures seems to call for their existence. This line of thought, however, is not necessarily conclusive. It furnishes probabilities; but it does not prove the actual existence of the angelic world; for as the Lord was not obliged to create at all, so neither was He compelled to observe any theories of gradation which may appeal to human intelligence. His own divine choice was the sole factor which determined what beings were to be created and which ones were to remain among the possibilities.—Hence, our more reliable information about angels comes to us from divine revelation and through scientific deductions from revealed truths.

Angels are entirely spiritual beings without the admixture of anything material. Like unto man, they are endowed with intelligence, free will, and power; but their endowments are much greater than man's. Though they are so exalted, they are creatures. They are not lesser gods. By nature they are no more supernatural than man is; but, like man they were raised by God to a supernatural sphere of existence,

life, activity, and destiny. They did not lift themselves thereto; for this they could not do, any more than man can. God elevated them. Their elevation or uplift was a grace or gratuitous favor, freely bestowed by God. He could have withheld this favor without depriving them of anything due them by nature.

Angels were created to glorify God by the sublimity of their being and by the intensity of their superior worship, to minister to the Lord in the governance of the universe, to be guardians of men, and to be eternally happy with God through the beatific vision.

The number of angels is exceedingly great, as may be gathered from the Scriptures. From the same source of information one may infer that they are graded into nine choirs, as follows: Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim, and Seraphim. Apparently they are graded according to the character of their ministry; but wherein they differ from one another, has not been clearly revealed.

CHAPTER VII

DEVILS

Continued possession of God's supernatural gifts must in some way be merited or deserved by intelligent creatures. Hence, for men and angels a period of trial or probation. They must deserve admission to life everlasting by truly virtuous conduct under trial. Such are the general lines of God's plans as made known to us by Himself through divine revelation. He might have adopted a different plan, had He willed to do so.

The precise nature of the trial to which angels were subjected has not been definitely made known; but from divers passages of the Bible, it is legitimate to infer that the transgression of the offending angels was one of pride. If so, then angels were put to the test of humility. The offense of the prevaricating angels was the being so well satisfied with the excellence of their sublime nature, that they failed to appreciate the superior excellence of God and of the greater supernatural gifts which He had in store for them. They were content to be just themselves, and slighted the greater favors which the Lord was prepared to lavish on them. Wherefore, they who so sinned, were among the angelic hosts what Ration-

alists are among men. Rationalists are men and women who are so well satisfied with mere humanity that they rebel against the supernatural gifts which God offers them through revealed religion.

Exceedingly great as the number of offending angels appears to be, we are not in a position to state how great it really is. The Scriptures speak of them as many; but they do not tell us definitely how many they are.

The proper generic name for fallen angels, is *devil* or *devils*. The Bible refers to them also by names like the following: demons; evil spirit; unclean spirit; and " . . . our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places." Eph. VI. 12. From these words of the Apostle, it may justly be inferred that there is some kind of organization for evil among them. Their chief is designated by different names, such as: the Prince of this world; Satan; Devil; the Prince of devils, the god of this world; the "great dragon . . . that old serpent, who is called the devil and Satan. . . ." Apoc. XII. 9.

By their fall the devils were not deprived of the natural endowments of their being nor of their immortality as spirits; but they were hardened in malice. They were not given a chance to repent, because their superior gifts deprived them of the shadow of an excuse. Hatred of God and of His supernatural

plans especially in regard to mankind, is the chief characteristic of their malice. They were the first sinners. Their incessant labor is to increase the number of sinners and reprobates among men: "Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour."

I. Pet. V. 8.

A great triumph of Satan over man is undermining belief in the existence of devils, and making little of their terrible work of ruin among the children of men. This unbelief results in a state of habitual unpreparedness against a most powerful enemy who scouts fair play and respects no law except that of might and deceit.

CHAPTER VIII

MAN AS A CREATURE OF GOD

Man as a mere creature of God is the connecting link between the universe of matter and the universe of spirit; for man is partly animal and partly spirit or angel. His animal nature is called his body, and his spirit nature, his soul. The two natures are not mixed, neither are they transformed one into the other: they are simply united, each one maintaining its own natural identity; but their union is substantial. Were it not for the soul, man would be an out and out animal. So, too, were it not for its destiny to be the life-giving principle of the human body, the soul of man would be an angelic spirit. However, the soul is not a foreign resident and still less a prisoner in the human body. It is an essential part and also the determining part of human nature. As the body alone does not make man, so neither does his soul; but the two combined give us the complete composite being which is called man.

Because man is such a composite being, does he occupy so unique a place in the universe. He is exceedingly above all material beings, even the highest; but he is lower than the angels: "What is man that Thou art mindful of him? or the son of man that

Thou visitest Him? Thou hast made him a little less than the angels, Thou hast crowned him with glory and honor: Thou hast set him over the works of Thy hands." Ps. VIII. 5-6. As far as his body is concerned, he is very much like all orders of lower beings, and especially like unto the higher animals, subject to the conditions of their bodily structure and life. It is his soul which establishes the impassable chasm between him and all lower creation. His intelligence, free will and other distinctively spiritual endowments, come to him from his soul, and not from his body. Thus, too, is it his body which separates him from the angelic world. Hence, man is a divinely made epitome of the entire universe, as St. Gregory the Great expresses it.

Owing to these conditions man's way of knowing is also peculiar to himself. Animals do not know as he does, neither does he know as angels do. His way of knowing combines the two; for his animal senses, experiences, and fancy, furnish the material, but his soul elaborates out of this material the distinctively human knowledge which is called science. This explains why human thoughts and speech even about what is entirely immaterial and spiritual, abound in words whose meaning involves material conditions. The *how* of human knowledge is one of the mysteries of nature.

It is also due to his composite nature that man is constantly driven on by two opposite subjective impulses: one towards the earthly things which he can

enjoy, because he is partly animal; and the other towards spiritual things which appeal to his soul. He needs both. Rightful coördination in satisfying these divers needs in conformity with God's laws for the regulation of human conduct, determines man's moral character for good. The antagonism between these two opposite impulses is neither unnatural nor sinful; but wilfully to permit faulty coördination to establish itself, is both sinful and unnatural.

Because of these two opposite impulses man's moral life is a constant warfare; for both animal and spirit strive for the ascendancy. Unfortunately, owing to the cowardly surrender of the soul, the animal impulsions are only too commonly victorious. When man yields unduly to animal demands, he debases himself to the level of beasts. When he is taken up unduly with his own worth, forgetting what he owes God, he makes himself like unto devils. When he permits himself to be the plaything of his bodily cravings, he is an animal man; when he unduly exalts himself in his own conceits, he is a devilish man: "You are of your father the devil and the desires of your father you will do . . . John VIII. 44. Only they are true men and good who give to body and soul only what is due to each, and at the same time strive with all their might to give unto God what is rightfully His, —in all things keeping His commandments.

Man's destiny as a mere creature of God is to seek and find his Creator and to repose in Him as his supreme happiness, in so far as this can be attained

by the rightful native exercise of his natural powers, assisted by God's non-supernatural or ordinary providence. No lesser destiny is worthy of man; for he is too sublimely great a creature to be fully content with anything less than God.

CHAPTER IX

MAN AS AN ADOPTED CHILD OF GOD

Divine revelation informs us that it was not part of God's plan that man should be a creature only, having nothing more than the being, life, intelligence, free will and happiness which are strictly due to his human nature. He was also destined for adoptive divine sonship. He was elevated to this sublime supernatural dignity, either in his very creation or shortly afterward. Hence, the Catholic doctrine concerning the state of innocence or of original justice.

The privileges of man as an adopted child of God, in the blessed state of innocence, were many. Among them was to be that singular one of receiving the grace of adoption along with birth from his parents. Parents would have been the channel through which God planned to impart the heavenly favor of adoptive sonship.

The privileges of this primitive or original adoptive sonship may be thus stated :

a) The grace of adoption itself. It was more than legal adoption as practiced among men ; for it wrought a change in man's physical being, which is not done by human adoption. In a created and limited way, it elevated man's nature to the level of God's nature

as the latter is the source of distinctively divine operations; thus enabling man's nature to become the source of the supernatural mentality of divine faith, of the supernatural love of divine charity, of the supernatural effort of hope, and of the supernatural destiny unto the beatific vision.

As human nature is the source of all that belongs to man as mere man, so was the grace of adoption the source of all the supernatural privileges which were in store for man in the state of innocence as an adopted child of God. This supernatural adoption is commonly called the grace of original justice.

b) Another supernatural privilege was the divinely preserved coördination of the animal part of man's being to the dominance of the soul, and the filial coördination of the soul to God's wishes. Hence, in the state of innocence there were to be no temptations to evil, except in the item which was to be man's trial.

c) The third privilege was bodily immortality with freedom from disease and the *irksomeness* of labor, but not from labor itself. The closing scene of human life on earth was to be, not death as now, but a bodily assumption into heaven.

d) The gifts of the state of innocence were completed by the supernatural destiny to the most intimate companionship with God in life everlasting through beatific vision, love, and possession.

Of course, none of these privileges were in any wise naturally due to man as a creature; neither could man

by his own effort or the assistance of the entire universe secure them for himself. God alone could bestow them; but He was under no manner of obligation to do so. They were entirely gratuitous gifts, lavished on man by God, moved thereto solely by His boundless goodness and generosity. For this reason such privileges are named grace, that is gratuitous gifts.

Catholics so believe for reasons like the following: a) because the doctrine of the state of innocence is necessary for the right understanding of the Bible; b) because evil was unknown to the first human couple until they transgressed; c) because God sent His Only Begotten Son into the world to restore to mankind what had been lost by the first prevarication. Hence, from the supernatural favors merited for mankind by Christ Jesus, it is legitimate to infer what were the favors of the state of innocence. d) Then there are Scriptural texts like the following: "And God created man to His own image: to the image of God He created him; male and female He created them." Gen. I. 27. And "But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." Gen. II. 17. And: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed on all men, in whom all had sinned. . . . For if by one man's offense death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life

through one, Jesus Christ. Therefore, as by the offense of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life." Rom. V. 12: 17-18. Other texts will be found in the following pages.

It is remarkable how the history of ancient peoples bears witness to the universal belief in a past golden age for the human family. Whatever their hope was for the future, they believed both in a golden period of human existence and that man's history began with it. The real story of the human race is not the one Darwin dreamed. His theory of man's evolution from apes is both a superstition and an unhealthy hallucination. Human existence began in the glories of the state of innocence; but man failed to appreciate the privilege. His failure led to the abominations which history records: "Man when he was in honor did not understand: he hath been compared to senseless beasts, and made like to them." Ps. XLIII. History shall continue to write the same detestable record until such time when mankind shall fully accept the rehabilitation which God offers through Christ Jesus.

CHAPTER X

THE TRIAL

From the revelations of God's plans as made known by the Bible, we learn that it was His wish that man should in some way deserve the continued possession of the supernatural privileges of adopted sonship; for, in accordance with His divine decree, grace alone brings no adult to the eternal blessedness of heaven; but grace in conjunction with doing one's own part manfully, secures the priceless privilege.

The willingness to do one's own part and the actually doing it freely, are the trial to which God subjects all adults who would either begin to be or continue to be His acceptable adopted children. In a general way, the intelligent creature's doing his own part, takes the shape of the sincere lowliness of soul which reveals itself in the dutiful obedience of children to the commandments of their heavenly Father. The forced obedience of slaves is not acceptable to God. Failure under this trial entails the loss of the Lord's favor, incurs His displeasure, and provokes Him to punish. Sin is the name ordinarily given to such failure.

Failure on the part of Adam, the first man, was destined by God to involve the loss of the supernatural

privileges which were attached to the adoptive sonship of the state of innocence, not only for himself but also for all his descendants; for he was the nucleus of the entire human race and the divinely appointed representative of the whole human family.

Had Adam borne up manfully under the trial, his descendants would have inherited from him the privileges of the state of innocence; but they too would have been tried individually: however, with this difference, failure on the part of any one or any number of them, would have deprived him or them personally of these privileges, and not his or their descendants; for such offenders would not have been official representatives of the race or of any part of it, because by divine appointment only two represented the race officially. These representatives were Adam and Christ Jesus.

The precise form of the trial to which Adam was subjected is stated in these words of the Bible: "And the Lord took man, and put him in the paradise of pleasure, to dress it and keep it. And he commanded him, saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death." Gen. II. 15-17.

In regard to this one item of their trial, were the first couple exposed to temptation; in all else the grace of the state of innocence safeguarded them against provocation to evil: for they did not even suspect evil. Surely not a very difficult trial, especially not for per-

sons so singularly gifted as were Adam and Eve. The smallness of the trial reveals the tender condescension of God's boundless goodness, and at the same time the inexcusableness of Adam's transgression.

CHAPTER XI

MAN'S FALL

How Adam and Eve bore up under the trial can best be told in the words of the Bible: "Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed fig leaves, and made themselves aprons. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord

God, midst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard Thy voice in paradise; and I was afraid, because I was naked, and I hid myself. And He said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?" Gen. III. 1-11.

The tempter was Satan. "For God created man incorruptible. . . . But by the envy of the devil, death came into the world." Wis. II. 23-24.

The offense was one of pride leading up to disobedience: " . . . you shall be as gods . . . and she . . . did eat, and gave to her husband who did eat." Pride is the beginning of all sin: "The beginning of the pride of man is to fall from God: because his heart is departed from Him that made him: for pride is the beginning of all sin: he that holdeth it shall be filled with maledictions, and it shall ruin him in the end." Eccli. X. 14-15. God's word to Adam was positive, admitting of no doubt: "Thou shalt die the death;" but Eve put it: "Lest perhaps we die." It has been so ever since; mankind hesitates to take God at His word. How exceedingly strange!

CHAPTER XII

MAN'S PUNISHMENT

Considering how highly God had favored the first human couple, their failure to carry out His wishes in a matter which demanded so little personal sacrifice, was so much the more outrageously disgraceful. Their offense was, consequently, a mortal one. They should have understood that it would be: "For in what day soever thou shalt eat of it, thou shalt die the death," could not have been plainer.

Because of their sin Adam and Eve were deprived of the graces of the state of innocence and reduced or degraded to the state of fallen nature. The following is a more detailed statement of their punishment:

a) They lost the grace of original justice which was the germ of all the supernatural gifts which had been bestowed upon them as adopted children of God, —and with it their claim to the inheritance of eternal happiness with God through the beatific vision.

b) The coördination of their powers and of easy and pleasing submission to God was broken, and in place thereof they became exposed to the assaults of the three concupiscences which have ever since been the bane of human life on earth. These concupiscences are: that of the eyes,—insatiate greed for

what is represented by wealth; that of the flesh,—the unruly craving for sensuous pleasures and chiefly vicious sex indulgence; that of the pride of life,—every manner of wanton selfish ambition.

c) They were deprived of the privilege of bodily immortality, and were subjected to bodily hardships, disease, and death.

d) A special punishment for the male was the *irk-someness* of labor, but not labor itself; for by labor man is made more Godlike: Jesus said: "The Father worketh until now; and I work." John V. 17.

e) A special chastisement for the female was the *anguish* of child-bearing and *burdensome* subjection to the male. Motherhood is the wife's glory: "Behold the inheritance of the Lord are children: the reward, the fruit of the womb." Ps. CXXVI. 3.

f) They were thrown back on the native resources of their nature as mere creatures of God; but, on resources enfeebled by the more vicious concupiscences engendered by the transgression. They were not, however, deprived of free will and the power to live right.

The Sentence. "And He said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? And Adam said: The woman whom Thou gavest me to be my companion, gave me of the tree, and I did eat. And the Lord said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat. . . .

To the woman also He said: I will multiply thy sorrow and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam He said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return. And Adam called the name of his wife Eve: because she was the mother of all the living. And the Lord God made for Adam and his wife garments of skins and clothed them. And He said: Behold Adam is become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live forever. And the Lord God sent him out of the paradise of pleasure to till the earth from which he was taken. And He cast out Adam; and placed before the paradise of pleasure Cherubims and a flaming sword, turning every way to keep the way of the tree of life." Gen. III. 11-24.

CHAPTER XIII

ORIGINAL SIN

The punishment of Adam and Eve involved all their descendants, the Blessed Mother of Christ excepted. The exception was due to the foreseen merits of her Son and the requirements of her virginal divine motherhood; for it would have been most unseemly, that she from whom the Most Holy Son of God took His bodily substance, should have been tainted by any kind of sin. There cannot be anything repugnant in the doctrine which proclaims Mary's exemption: for as God constituted Adam and Eve His adopted children from the beginning, so could He elevate the Blessed Virgin to the same dignity from the first instant of her conception. He could do the same for others, if He were so minded.

As all men were destined to inherit through birth from the first man, the privileges of the adoptive sonship of the state of innocence, had Adam been faithful to God's command, so they inherit the consequences of his transgression. This unfortunate heredity is called *Original Sin*.

For the descendants of Adam, original sin is not one of personal commission; but it is a vitiated heredity. Apart from personal merit or demerit, chil-

dren are born rich or poor, with virtuous or vicious predispositions, etc., inheriting from their parents social conditions and personal propensities: “. . . Every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.” The descendants of Adam are the fruit of tainted parents.

When Adam and Eve begot offspring they were no longer adopted children of God. Through their personal fault, they had lost the privileges of the adopted sonship of the state of innocence. They had fallen from their supernatural estate. Not by any absolute necessity, but by God's free decree, their children are born subject to the loss entailed by the fall. Their children came, as their children's children now come, into the world, outcasts from the supernatural favors of God: “Wherefore as by one man sin entered into this world, and by sin death; so death passed upon all men in whom all have sinned.” Rom. V. 12. Because of the first man's transgression, our nature is tainted and we are born “children of wrath,” turned away from God as Father and as our supernatural destiny.

However, original sin does not deprive man of anything due his being and powers by purely natural claims. As far as his native being and powers are concerned, man now is what he would have been, had God never intended him for a supernatural destiny. Hence, no man is necessarily good or wicked; but assisted by the aids of God's non-supernatural providence whereby He governs the purely natural uni-

verse, every one is able to live a clean and upright life in accordance with the teachings of mere human reason: for even fallen man is a free agent, able to live right or wrong as he may choose: "Before man is life and death, good and evil, that which he shall choose shall be given him: . . . He (God) hath commanded no man to do wickedly, and He hath given no man license to sin: for He desireth not a multitude of faithless and unprofitable children." Eccli. XV. 18:21-22.

CHAPTER XIV

THE PROMISE OF REDEMPTION

What God did not do for the fallen angels He did for fallen Adam and his descendants. He promised them redemption. Whatever the differences among Christians, they are agreed along general lines on the teaching that God promised a Redeemer to mankind.

The promise was made in the sentence passed on Satan for his share in bringing about the prevarication of the first human couple: "And the Lord said to the serpent: Because thou hast done this thing, . . . I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." Gen. III, 14-15. Some Catholic scholars contend that the correct reading of the latter portion of this text, should be: "It" (the woman's seed) "shall crush thy head, and thou shalt lie in wait for its heel." The meaning is the same to the Catholic mind; for "she shall crush thy head," evidently means that the woman's child shall do it.

These words of the Almighty, especially when taken in conjunction with many passages of the Scriptures, show clearly that God had it in mind to rehabili-

tate the human race. Hence, redemption as foretold, included the promises of the Redeemer; of pardon for sin to the repentant; of re-admission to adoptive sonship for the docile; of life everlasting with God in heaven for the obedient unto death. The time and manner of this rehabilitation God revealed more and more clearly as the ages went by, until the coming into the world of His Only Begotten Son made Man, through Whom it was not only made fully known, but by Whom it was also accomplished.

Redemption is also spoken of as restoration, and deliverance, and resuscitation, and enlivening, and healing, and reconciliation, and renewal, and rehabilitation, and justification, and sanctification. All these words mean substantially the same when applied to redemption; but each one emphasizes some particular aspect of this great work of God's mercy. Probably the word rehabilitation is the most generic.

God was not obliged to rehabilitate man. Neither was He obligated to do it in one way rather than another. Throughout, His own good pleasure was the only determining factor. Without depriving him of anything due him naturally, God might have left fallen man to the consequences of the transgression, and to work out his natural destiny as best he might, attaining unto such happiness as lay within the native reach of his purely human powers. So, too, having determined to restore fallen man to a condition of supernatural favors and destiny, He was at liberty to choose any one of many ways in which it might be

done. What is of consequence to man, is to find out what the Lord really did do, in order to conform thereto. It would be the height of folly and of impertinence to rebel against any plan which the Lord saw fit to adopt: "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus." Rom. IX. 20.

CHAPTER XV

THE REDEEMER

Jesus of Nazareth, the Son of the Virgin Mary, the Incarnate Son of God, is the promised Redeemer Who rehabilitated the human race. Whatever else Christians may think about Christ, they are agreed that He is the Promised Redeemer.

Jesus is at one and the same time, true God and true man. In Him the divine and human natures are united, the bond of union being the Second Person of the ever Blessed Trinity, God the Son. Hence, the union is a personal one. There is no mixture of the two natures, no transformation of one into the other, because nothing of the kind could be; but there is union, a substantial union most assuredly, yet only a union. In Christ Jesus there is one personality only, not two. His personality is not a human one; but the divine only, namely, that of God the Son, the Second Person of the Blessed Trinity. "But when the fullness of time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law: that we might receive the adoption of sons." Gal. IV. 4-5.

Jesus had a human foster-father, St. Joseph, who was truly the husband of Mary; but Jesus had no

human father by whose aid He was conceived. His conception was effected, not by any manner of cohabitation, but by the overshadowing power of the Holy Ghost. Hence, the divine maternity did not deprive Mary of the privilege of virginity. A most cherished belief of Catholics, forcibly insisted upon by the Church, is that the Blessed Mother was a virgin before the birth of Jesus, remained such in giving Him birth, and continued to be a virgin ever after. It is repellent to Catholic thought, that she from whom the Son of God took His bodily substance, should be mother to other children. New Testament passages which mention the brethren of the Lord, do not disprove the correctness of this belief; for the Scriptures designate also near relatives, such as cousins, by the term "brethren."

The Virgin-Birth of Jesus is thus narrated in the New Testament. ". . . The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called

the Son of the Most High: and the Lord God shall give unto Him the throne of David His Father; and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel, answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.” Luke I. 26-38.

And: “ Now the generation of Christ was in this wise. When as His mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call His name Jesus. For He shall save His people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by

the prophet, saying: *Behold a virgin shall be with child, and bring forth a son, and they shall call His name Emmanuel*, which being interpreted is, God with us." Matth. I. 18-23.

The Lord Jesus is in all things truly man, truly human, only a human personality and whatever savors of sin excepted. Though His conception and birth were virginal, His body was taken from His mother's substance, as is the case with other children. His soul was a human soul, the same as the souls of other men, only much more extraordinarily endowed with supernatural gifts. His soul, the same as the souls of other men, was created for Him by God. But Christ Jesus had no human personality. The Second Person of the Blessed Trinity, God the Son, was and is His only Personality.

Because Jesus is thus both God and man, may we legitimately speak of Him at times as man, a creature of God, and, therefore, less than God; and at other times, as God and equal to God in all things. He thus spoke of Himself. Hence, some scriptural statements apply to Him as man, and others are true of Him as God; the former would not be true of Him as God only, and the latter would not be true of Him as man only.

CHAPTER XVI

REPRESENTATION

The word *representation* is suggestive of social theories which are very acceptable to the modern world, and especially to Americans. American government from that of the village to that of the nation is representative. Insistence on representation led up to the War of Independence and to the establishment of the United States as a separate national unit among the peoples of the world.

Representation enters very largely into the Catholic doctrines of the state of innocence, of original sin, and of redemption. Adam and Christ Jesus are the representatives of the human race. They were not elected to the position by the electoral vote of the race or any portion thereof; but were appointed representatives by the free election of God. They were made representatives in the matter of divine concessions in no way due to human nature. To them was committed the representative action which should determine whether or not the supernatural favors of adoptive sonship, should or should not be within the reach of all the children of men.

Adam was appointed by the Lord to represent all his descendants to the very last generation, in the mat-

ter of the possession or loss of the supernatural favors of the state of innocence. The very manner of representation was determined by God. It was obedience to the command not to eat of the fruit of the tree of knowledge of good and evil. Obedience on Adam's part would have secured for all men the supernatural privilege of being born in the state of innocence. Disobedience would deprive them of this privilege. How Adam saw fit to represent us, has been sufficiently told. His disobedience degraded us to the state of fallen nature: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." Rom. V. 12.

The Lord Jesus was appointed by God to represent the human race in the work of unmerited restoration to the supernatural favors of adoptive divine sonship. How He represented us is the consoling and comforting history with which every practicing Christian is familiar: "He humbled Himself, becoming obedient unto death, even to the death of the cross." Phil. II. 8. As a consequence of His glorious representation, the return to the state of God's adopted children, destined to eternal companionship with God through the beatific vision, has been made possible for all.

There is, however, an immense difference in the way the benefits of the two representations were divinely appointed to accrue to the respective beneficiaries. The privileges of Adam's representation were to accrue to all by the mere fact of their being his descendants, of being born of him; but the privileges of

Christ's representation accrue to those only who willingly accept the ministrations of the Church established by Him for the purpose of imparting to men individually those privileges.

The Apostle of the Gentiles contrasts beautifully the representation of Christ Jesus and of Adam: "But not as the offense, so also the gift. For if by the offense of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offenses, unto justification. For if by one man's offense death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. Therefore, as by the offense of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. Now the law entered in, that sin might abound. And where sin abounded, grace did more abound. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord." Rom. V. 15-21.

CHAPTER XVII

RATIFICATION

The doctrine of representation of the race by Adam and Christ Jesus, should not be so understood as to make it conflict with the personal choice of those represented; for God, Who made man free, respects this freedom to the extent that He will not even force man to benefit by His infinite bounty. Hence, those represented must, at the proper time and in the divinely appointed way, ratify the representation.

This ratification may take one of two forms; first, that of dutiful obedience alone; and, second, that of deliberate acceptance combined with such obedience. The first would have been sufficient for all in the state of innocence, had Adam remained faithful; for his offspring would have been born into God's family of adopted children through natural birth. It is also now sufficient for those who are baptized in infancy; for unconsciously they are born again of water and the Holy Ghost. Under present conditions, the second is necessary for all who in adult age desire to enter into the enjoyment of the blessings which Christ secured for mankind through His representation.

The manner of acceptance and of obedience is not left to the whim and fancy of individuals. The man-

ner of both must conform entirely to the conditions laid down by the Father Who is in heaven; for throughout there is question of receiving the gratuitously bestowed favor of admission into His family of adopted children.

The acceptance must be voluntary, sincere, and must proceed from honest conviction. It must be the acceptance of what God offers; and the gift must be accepted in the way appointed by Him. Human substitutes cannot take the place of what the Lord ordained.

In like manner the obedience must be of the kind which meets with God's approval. The forced obedience of slaves is not acceptable. It must be the filial obedience which manifests itself in the performance of the good works set down in Christ's Gospel of salvation; for the Savior declared: "He that hath My commandments, and keepeth them; he it is that loveth Me. . . . He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine; but the Father's Who sent Me." John XVI. 21 and 24.

Adam having been false to the duties of his representative office, God holds his descendants to the consequences of their forefather's faithlessness if they ratify what Adam did so wrongfully. Knowingly to reject the benefits of Christ's redeeming representation, involves the ratification of Adam's hurtful representation. All who thus refuse to acknowledge Christ as their representative and who fail to follow

His leadership, merit for themselves eternal reprobation. Every form of willful unbelief and of willful misbelief, and of grievously sinful conduct, includes both the rejection of Christ's representation and the approval of Adam's misrepresentation.

The Lord having made men free leaves it to them either to accept or reject His offered favors; or, if having received these favors without being consulted, as is the case with those baptized in infancy, He leaves it to their choice when reaching the age of reason, to continue in the possession of His favors by filial obedience or to cast them off by disobedience. But God does not leave it to the choice of any one to determine the consequences of acceptance and obedience, or of rejection and disobedience. For acceptance and obedience, there shall be life everlasting; and for rejection and disobedience, the penalty shall be eternal condemnation.

CHAPTER XVIII

MAN'S RESTORATION

Mankind lost the supernatural favors of the state of innocence through the pride and disobedience of Adam, the first representative of the human race; through the humility and obedience of Christ Jesus, the second representative of the human race, redemption was accomplished: "For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just." Rom. V. 19.

The divinely appointed method for effecting the redemption of fallen human nature was through the merits of the mortal life, sufferings, and death on the cross of the Savior: "For if, when we were enemies, we were reconciled to God by the death of His Son; much more being reconciled, shall we be saved by His life." Rom. V. 10. His blood was the price of our redemption: "Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as of a lamb unspotted and undefiled." I. Pet. I. 18-19.

Christians are familiar with the history of Christ's mortal life of atonement. Beginning with the message of the Archangel Gabriel to the Virgin-Mother and

closing with the Savior's death on the cross, every phase of it reveals the astounding lowliness and obedience of "the Lamb of God Who taketh away the sins of the world." Thus did the Apostle of the Gentiles bear witness to the Savior: "For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth: and that every tongue shall confess that the Lord Jesus Christ is in the glory of God the Father." Phil. I. 5-11.

Because merit is measured, not so much by what is done as by the worth of the person doing it, Christ's atonement is of infinite value; for the excellence of His divine Personality is infinite. Hence, Jesus merited super-abundantly for all men, pardon for sin, the blotting out of the sentence of condemnation, re-admission into the family of God's adopted children, and life everlasting for all who walk in His footsteps: "And we know that to them who love God, all things work together unto good, to such as, according to His purpose, are called to be saints. For whom He foreknew, He also predestinated to be made conformable to the image of His Son; that He might be the first-

born among many brethren. And whom He predestinated, them also He called. And whom He called, them He also justified. And whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who is against us? He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things?" Rom. VIII. 28-32.

Whilst Christ Jesus made atonement for all men, not all shall reap the benefits of His redemption, because they fail to meet the conditions laid down for sharing therein. Human pride rebels against the divinely placed conditions. Too many wish to be saved, provided they be allowed to go about it in their own way; but salvation is only for those who accept it as it is offered by the Lord. It is absolutely His free gift; He alone, therefore, can determine how it may be had. Wherefore, whoever shall fail to meet God's conditions, shall look for salvation in vain.

CHAPTER XIX

THE FRUITS OF THE REDEMPTION

Considering the immense price which Christ Jesus paid for the redemption of mankind, the greatness of the fruits thereof should not surprise any one: for "He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things?"

These fruits are the supernatural rehabilitation of the entire man, consisting in the pardon of sin and sanctification. This sanctification is the elevation or uplift to the supernatural, of his nature, by grace; of his mind, by faith; of his will, by charity; of his effort and destiny, by hope; of his efficiency, by actual grace; of his acquirable habits, by the infused moral virtues; of heredity, by the gifts of the Holy Ghost; and of his social religious life, by the establishment of the Church.

Grace. Our Blessed Lord said: "I am come that they may have life and may have it more abundantly." John X. 10. Grace is the supernal life of which Jesus and His Apostles spoke in such glowing terms. It is a new source of supernatural spiritual vitality. It is most intimate union with God, bringing about man's elevation into the sphere of the Divine Life. Through

grace man is engrafted into the vine of eternal life: "I am the vine; you the branches: he that abideth in Me and I in him, the same beareth much fruit: for without Me you can do nothing." John XV. 5. Speaking of this sublime new life of the children of God through grace, Jesus declared: "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me." John VI. 58. Grace makes possible for every one the glorious outburst of the Apostle of the Gentiles: "I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, Who loved me, and delivered Himself up for me." Gal. II. 20.

Grace is not God Himself. It is a created supernatural entity which abides in the soul, elevating her, bringing her into closest touch with God and making her so like unto Him, that St. Peter describes it as a partaking of divine nature: "By Whom," Jesus, "He hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world." II Pet. L. 4. Grace, however, is not a parceling out God's being in portions. Wonderfully great as it is, it is still no more than a created sharing in what is distinctively God's own.

Grace cleanses from sin, cancels the sentence of reprobation, admits to God's family of adopted children and constitutes the recipient co-heir with Christ Jesus: "For whosoever are led by the Spirit of God,

they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may also be glorified with Him. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God." Rom. VIII. 14-19.

What human nature is to man as simply a creature of God, sanctifying grace is to him as an adopted child of God. As human nature is the source of all that belongs to man as simply man, so grace is the source of all the supernatural privileges which belong to man as God's adopted child.

Faith. Catholic mentality, especially in religious matters, is very different from that of other Christians. It is the product of the divine gift of faith which enables them to look up sincerely to the Church as God's school of revealed religion, to acknowledge God to be the author of the lessons taught, to accept all of them and to assent to all of them with true interior conviction, on the strength of God's having taught them and of His guarantee that the Church, His school, shall never blunder in teaching the lessons of revelation committed to her keeping. These lessons constitute the "depositum fidei," the deposit of

faith, which is the entire collection of revealed doctrines both written and handed down by word of mouth.

This supernatural gift of faith is rooted in the mind of man, elevating it and enabling it in a perfectly rational manner to meet all the requirements of belief in God as the teacher of revelation, and of acceptance of the Church as the divinely appointed witness to His revelation and its meaning. The habit of faith is infused along with grace. Once received, it is not lost except by willful infidelity, such as apostasy and heresy. Hence, whilst all grievous sins involve the loss of sanctifying grace, only sins against faith, entail the loss of faith.

Catholics do not pretend to understand the *how* and *why* of revealed doctrines, except in so far as God saw fit to make the same known. They unhesitatingly admit that many of the doctrines taught by the Church are mysteries, meaning thereby that the *how* and *why* of these doctrines are unknown to them. They are entirely content with the statement of fact enunciated by the doctrine; for to them faith is what the Apostle declared it to be: "Now faith is the substance of things to be hoped for, the evidence of things that appear not." Hebr. XI. i.

Among the mysteries which Catholics believe, are the following: God's being and attributes;—the Trinity of Persons in One God;—the Incarnation of God the Son, the Second Person of the Blessed Trinity;—the Divinity of Jesus, the "Son of Man;"—the atone-

ment;—the real presence of Christ in the Eucharist;—the abiding presence and guidance of the Holy Ghost in the Church;—the Holy Spirit's work in the sanctification of souls;—predestination and reprobation; etc., etc. For the needs of this present life, it is enough to know that God condescended to reveal the facts to be as proclaimed by these doctrines. In heaven, where the elect shall see God face to face, the *why* and *how* of mysteries shall be clearly known.

Mysteries prove nothing against the faith; for the *why* and *how* of many facts which fall constantly under our observation, are no less hidden from us. What more familiar than that we think, will, do as we please and are alive; yet scholars cannot agree among themselves about the *how* and *why* of it all. All sorts of explanations are offered, one at variance with the other. Thought, willing, liberty and life itself, are mysteries. But what of it? Doubt them or deny them for this cause? The knowledge of the facts that we do think and will, are free and live, are amply sufficient for the needs of life. Why should not the same kind of knowledge suffice for the needs of the supernatural life of the adopted children of God?

Hope. The Bible declares that God made man to His own image and likeness. Both as creatures and as adopted children of God are we like unto our Creator. Many and sublime are the points of likeness. Among these is man's power to do things for his own advantage. God is the Creator of all things.

Man is the maker of many things. God created the universe for the manifestation of His divine glory. Man never tires of the effort to better the conditions of his mortal life. When true to himself, he never fails to glorify his Creator and Father by his every effort.

By the supernatural virtue of hope, a new direction and superior divine aids are imparted to the effort of the adopted children of God. By this gift they are enabled to regard the period of their earthly life as a time of trial, pilgrimage, and getting ready for the blessed life of eternity with God in heaven, Who Himself shall be the reward of their persevering honorable effort. They value all things and conditions of this mortal life for their worth as stepping stones for pilgrims who are on the way to their true and lasting home: "For we have not here a lasting city, but we seek one that is to come." Heb. XIII. 14. And: "Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires which war against the soul." I. Pet. II. 11. And: "For the Spirit Himself giveth testimony to our spirit, that we are the sons of God, and if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with Him." Rom. VIII. 16-17.

Christian hope as taught by the Catholic Church, is not opposed to earnest striving for success in any department of human effort, whether it be for reasonable enjoyment, comfort or wealth; but it aims to

make this striving thoroughly subservient to the requirements of the sublime standard of life exhibited by the teaching and example of Christ Jesus. The children of God who live by the heavenly hope which has been implanted in them, are expected to be in every way thoroughly efficient, using the talents received from God, whether they be one, two, or five; but it is not for efficiency's own sake or the purely earthly fruits thereof. What they may never lose sight of, if true to their privilege, is to use even human efficiency and its products as so many aids for reaching heaven: "Wherefore, brethren, labor the more, that by good works you may make sure your calling and election. . . ." II. Pet. I. 10.

It is the spirit of this hope which goads sincere Catholics on to be ever insistent in the performance of good works, knowing that "even as the body without the spirit is dead; so also faith without works is dead." They believe most firmly in and trust without reserve to the boundless merits of the Savior's atonement; but they also know that the promises of special supernatural assistance and of eternal reward are not for idlers and transgressors: "Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to

no purpose; but rather giving thanks. For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God." Eph. V. 1-5.

Whilst Christian hope calls for the best effort of man in every department of life's activities, its chief aim is not material prosperity; for Christ did not come to teach men how to accumulate wealth and how to have a good time generally. What He came for was: to free men from sin; to secure for them God's fatherly friendship; to enable them to be better men by living worthily of their calling as God's adopted children; and to prepare them for the blessedness of eternal life. All this is quite possible in the midst of poverty, failure, and many sufferings. No doubt, loyal response to Christ's guidance through His Church on the part of peoples and their governments is bound to lead up to a greater amount of reasonable temporal prosperity; for doing so will remove more and more from among men what is productive of misery.

Charity. The most characteristic manifestation of the supernatural life of God's adopted children is charity: "And now there remain faith, hope, and charity, these three: but the greatest of these is charity." I. Cor. XIII. 13.

Charity is immensely more excellent than philanthropy; for charity is the love of God for His own sake and the love of man for God's sake, whilst philanthropy is the love of man for humanity's sake.

What comparison can there be between the two expressions; for God's sake, and for man's sake?

Charity, and not philanthropy, is the all-controlling motive power of the life of God's adopted children; for the purpose of revealed religion is to make the love of God the chief inspiration of all conduct and to cause the love for man to flower out of the supreme love for God: "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.*" This is the greatest and first commandment. And the second is like to this: "*Thou shalt love thy neighbor as thyself.*" On these two commandments dependeth the whole law and the prophets." Matth. XXII. 37-40.

The charity of God's children is not the product of mere human effort. It is the work of the Holy Spirit: "And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us." Rom. V. 5. It is a supernatural habit implanted in the will of man, lifting it up far above the sphere of its own native abilities and empowering it to attain unto God as Friend, Father, and Infinite Goodness with the love of a child whose devotion is undivided, and to reach out unto all men with the love of brotherhood for the Father's sake.

There is nothing selfish or self-seeking in charity. This disinterestedness is a chief point of difference between hope and charity. There is a very high grade of love for God in the supernatural virtue of hope,

because God is so boundlessly lavish in His goodness to us; but it is not disinterested: for God is thus loved, because He is good to us. The disinterested love of charity and the interested love of hope, are not, however, antagonistic and exclusive of one another; the former is the supreme motive of life, and the latter is the divinely appointed aim of effort. Both are the work of the Holy Ghost in the heart of the elect.

The test and measure of charity is obedience to God and His Christ. The Savior Himself so speaks of it: "He that hath My commandments and, keepeth them; he it is that loveth Me. And he that loveth Me, shall be loved of My Father: and I will love him, and will manifest Myself to him. . . . If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard, is not Mine; but the Father's Who sent Me." John XIV. 21, 23-24.

A correct understanding of the Church's doctrine about charity will explain better than aught else what it is that impels her and her devoted members. Her intense missionary undertakings and the spirit of personal sacrifice which she inspires, proceed, not from the hope of earthly gain but from charity. Ask what prompts her missionaries to cast their lot with savage peoples,—her priests the world over to labor so strenuously among all classes, but by preference among the lower,—her very many sisterhoods to care

for orphans, the aged, the sick, incurables, cancerous and leprous patients, and the much sinned against social outcasts? The answer from all will be the same: "The charity of Christ presseth us." II. Cor. V. 14. This same charity inspires the forbearance of Catholic people under outrageous slanders of all kinds. What other religious body can point to such a record?

The Gifts of the Holy Ghost. Heredity is much discussed as a factor determining individual character. Always making due allowance for the power of self-shaping, which is inseparable from free will, parents influence greatly the future character of their offspring. Children are apt to be what their parents were at the time of parenthood; for the child's body is substance of their bodily substance, and bodily tone is a subdominant of the harmony or dissonance of the offspring's future life. Character is the sum of inherited predispositions and of freely acquired habits.

There is also a heredity in the supernatural life of the adopted children of God. In their new birth through water and the Holy Ghost, they inherit from the Holy Spirit supernatural predispositions which St. Thomas A'quin describes as "divine instincts." They are each a different ready responsiveness to the action of the Holy Ghost in the soul, an affinity for the heavenly impulsions which come from Him, and sympathy for His invitations to union with God. These predispositions are not passing conditions, but are more or less permanent phases of the life of God's children.

Seven of these predispositions or divine instincts are enumerated: "And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of piety. And he shall be filled with the spirit of the fear of the Lord. . . ." Isa. XI. 2-3. Primarily these words refer to the Christ; but, because His life is the pattern of the life of the children of God, they apply also to these; for the New Testament plainly declared the Holy Spirit to be present in the children of God, working for their sanctification: "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. III. 16. And: "Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings. And he that searcheth the hearts knoweth what the Spirit desireth; because He asketh for the saints according to God." Rom. VIII. 26-27.

Following the lead of St. Thomas Aquin, the divine heredities or divine instincts represented by the Gifts of the Holy Ghost may be thus explained. The explanations are merely suggestive. To develop fully what is suggested, would take many pages. The Gift of Wisdom is readiness to regard our life on earth from God's view-point, and especially from the view-point of His love for mankind. The Gift of Understanding is spiritual alertness in catching the meaning of God's revelation. It is supernatural mental acumen

in grasping what is needful for salvation. The Gift of Science is greater facility in acquiring a balanced knowledge of God's revelation, more by way of "intuitive inference" than by the tedious processes of school reasoning. The Spirit of Counsel is the supernatural common sense of God's children, revealing itself in the rightful adjustment of the details of life to the requirements of what God has revealed. The Spirit of Fortitude is spiritual grit and perseverance in living up to the doctrine of the cross. It is an aid to follow Christ consistently, when doing so calls for personal sacrifice. The Gift of Piety fosters the affectionate home or family spirit in our relations with God as Father and with His other children on earth, in purgatory and in heaven. The Gift of Fear promotes dread and abhorrence of wrongdoing, because it angers the Father.

These gifts are also special divine safeguards against wretched human frailties: Wisdom, against worldliness of mind; Understanding, against mental sluggishness about the things which are unto God; Counsel, against the foolhardiness of spiritual recklessness; Knowledge, against haughty narrowness of mind and rebellion against the teaching authority of the Church; Fortitude, against the fickleness of the flabby spiritual heart; Piety, against cold and hard selfishness in the practice of religion; Fear, against trifling with and presuming on God's boundless goodness in His dealings with us.

Any one who is familiar with the life of devout

Catholics in the concrete, cannot fail to notice these predispositions, responsivenesses, sympathies, and affinities for the action of the Holy Ghost in souls. To observe both is the special privilege of priests who are much engaged in the work of the confessional. For the thoughtful confessor, the abiding presence of the Holy Ghost in the Church and in the children of God individually, is not only a sublime theory, but it is also a most delightful condition. Hence, it is easily understood why the Holy See is so much in earnest in promoting among the members of the Church, a very special devotion towards the Holy Ghost.

Infused Moral Virtues. The rehabilitation through Christ, resulting in newness of nature through grace, in newness of mind through faith, in newness of heart through charity, in newness of effort through hope, and in newness of heredity through the Gifts of the Holy Ghost, calls also for newness of the moral virtues as practiced by the adopted children of God; otherwise the supernatural mechanism of their spiritual life could not be a harmonious whole. The prudence, justice, fortitude and temperance of Catholics worthy of the name, must be of a much higher order than the same virtues as practised by highly moral heathens; for these have only the guidance of reason and the aids provided by God as Creator, whilst Catholics have the additional advantages of adoptive sonship and the most generous helps provided by God as Father.

Hence, the moral virtues, as found in the faithful children of God, are elevated or lifted to the super-

natural order by the grace of the Lord. This does not mean, however, that these virtues are imparted to the soul in developed form, any more than the natural moral virtues are so imparted. Only the supernatural operative abilities for the practice of these virtues are implanted when man is justified by the grace of God. Supernatural spiritual self-culture is needed for their development, just as purely human self-culture is required for the development of moral virtues in men who have not attained unto the grace of Christ Jesus. Spiritual self-culture is also the preparation for the increase of the divine favors which God bestows.

Whilst the cardinal virtues are only four, their branches are many. Thus justice which is the habitual disposition to render unto God and fellow-creatures what is due Him and them, gives rise to religion, dutifulness to family, patriotism, courtesy, truthfulness, honesty in matters which can be valued by money, etc. Fortitude which is steadfastness in holding to a virtuous course under hardships is divided into magnanimity, heroism, patience, endurance, and perseverance. Temperance, which is keeping the cravings for self-gratification within the bounds of morality, and especially the craving for sensuous pleasures, has as branches, chastity, continence, sobriety, modesty, moderation in food, drink, rest, amusements, mildness, thrift, penance, bodily mortification, and self-denial generally. Self-denial is necessary for all who would live a clean life and punish themselves for undue past self-indulgence. Without the self-crucifixion of self-

denial, one is bound to be very much of an animal. Prudence is the knowing when and how to do the right thing in the right way. Prudence is a tutor and guide to the other virtues. It is noted for docility, counsel, alertness, and the solid good common sense which knows how to apply the rule of reason and faith to the concrete conditions of life.

Actual Grace. The Blessed Savior declared "without Me you can do nothing." Hence, for every virtuous deed God's assistance is needed. These divine aids for the actual avoidance of evil and the actual doing of good, Catholics name ACTUAL GRACE, because they are given from moment to moment as the need for divine assistance arises. Their number is immense; for the individual acts of virtue expected from the adopted children of God are exceedingly many.

Summary. The fruits of redemption, then, are:—sanctifying or justifying grace;—the theological virtues of faith, hope, and charity;—the Gifts of the Holy Ghost;—the infused moral virtues;—and actual grace. Every one of these is a gift of God gratuitously given. They are imparted for the first time when rehabilitation takes place through Baptism. They can be lost subsequently through the commission of grievous sin; but God in His mercy has made provision for their restoration either through the Sacrament of Penance or through perfect contrition.

Faith, hope, and charity are called *theological vir-*

tues, because God is their object: in faith, His veracity; in charity, His infinite goodness and loveliness; in hope, His infinite bounty in offering Himself as the reward for fidelity to His commandments, and His power. The designation *moral* is given to the other virtues, because their object is the regulation of human conduct, largely by personal effort.

The social religious life of the children of God in and through the Church, will be taken up later.

CHAPTER XX

GOOD WORKS AND MERIT

Rehabilitation through the grace of justification is God's work, not man's. This, however, is far from saying that nothing is required of the sinner to be justified, or of those who have been justified. Good works of repentance, and the good works of dutiful obedience, are required. The good works of repentance are different for the first rehabilitation through the Sacrament of Baptism or its sincere desire, and for subsequent rehabilitations through the Sacrament of Penance or through perfect contrition as will be explained. In all cases, the sinner or saint, must freely accept God's offered grace; for the Lord does not force His favors on the unwilling.

Preparation for Rehabilitation. The first rehabilitation which is through Baptism, requires: faith in God's revelation, and particularly faith in justification through the redemption of Christ Jesus; realization of guilt and fear of the rigors of God's justice; hope of obtaining pardon and favor through the merits of the Savior; the beginnings of the love of God; sincere repentance; and the entering on a new life by keeping the commandments. This is the preparation for those who have attained to the age of reason. Of course,

nothing whatever beyond being baptized, is demanded of infants; for God's boundless mercy takes care of them entirely.

Should any one lose the grace of justification obtained through Baptism by the commission of grievous personal sin, he may again and again be restored to favor, God moving him to seek it in the worthy reception of the Sacrament of Penance or Confession. For those who are thus restored to God's favor, it is not enough to refrain from wrong-doing, to be sorry for sin committed, and to enter on newness of life; but sacramental confession and absolution and self-punishment or at least the determination to have recourse thereto, are necessary. Self-punishment, through fasting, almsgiving, prayer, and other spiritual exercises, is needed, because the remission of eternal punishment due to grievous sin committed after Baptism is not always accompanied by the remission of the temporal punishment which is reserved for it: "Be mindful therefore from whence thou art fallen; and do penance, and do the first works. . . ." Apoc. II. 5. The remission of this temporal punishment may be secured through the gaining of indulgences, subject to God's acceptance of the substituted less difficult self-punishment appointed by the Church.

Good Works. The good works which God demands from His adopted children are the avoidance of what is sinful and the keeping of the commandments as is befitting dutiful children. No kind of faith alone, or justification alone, or trusting to the merits

of Christ alone, or belief in the imputation of Christ's justice to man, or having been washed in the blood of the Lamb, or all of these together, shall save any one who has attained the age of reason. Personal good works also are necessary for adults. Faith and justification which show forth the charity which reveals itself in keeping the commandments, do save: "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven." Matth. VII. 21. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food: and one of you say to them: Go in peace, be ye warmed and filled; yet giveth them not those things that are necessary for the body, what shall it profit? So faith also, if it have not works, is dead. But some man will say: Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee, by works, my faith. Thou believest that there is one God. Thou dost well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, offering up Isaac his son upon the altar? Seest thou that faith did coöperate with his works; and by works faith was made perfect? . . . For even as the body without the spirit is dead; so also faith without good works is dead." Jas. II. 12-22 and 26.

The good works of the adopted children of God, are the imitation of Christ Jesus in the lowliness, sufferings and obedience of His mortal human life. He is the ideal of Christian living. His doctrine, example, and commandments are the standard of conduct for those who live the rehabilitated life of the children of God. "For whom He foreknew, He also predestinated to be made conformable to the image of His Son, that He might be the firstborn amongst many brethren." Rom. VIII. 29.

Kinds of Good Works. The conformity to Jesus Christ shows itself in the dutiful conduct of those who are acceptable children of God through grace. Human conduct is dutiful when it conforms to law. It is undutiful, when it is contrary to law. Laws are of different grades, but whatever their grade, their binding force comes from God: "... for there is no power but from God and those that are, are ordained of God." Rom. XIII. 1. Hence, there are different kinds of good works as there are different kinds of laws.

The Laws of God. God has made laws for all mankind. The Ten Commandments are a summary of these laws. They bind every one, even those who have not heard of God's revelation; for they are engraven in the consciences of men: "For whosoever have sinned without the law," meaning the Mosaic law, "shall perish without the law; and whosoever have sinned in the law," again meaning the Mosaic law, "shall be judged by the law. For not the hearers

of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. II. 12-16.

The Commandments of Christ Jesus. Then, there are the commandments of the Savior as set down in the New Testament. They can be summarized as the duties of Christian faith, hope, charity, and unworldliness: "Going therefore, teach you all nations; . . . Teaching them to observe all things whatsoever I have commanded you. . . ." Matth. XXVIII. 19-20.

Precepts of the Church. Under the dispensation of the Old Testament, were many laws which applied exclusively to the Israelites as God's chosen people. These do not bind any longer. Their place is largely taken by the Precepts of the Church who being the spouse of Christ for the family of God's adopted children on earth, has received from the Lord power to regulate the conduct of His children in such wise, that they may live more worthily of their sublime supernatural dignity: " . . . And if he will not hear the Church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon

earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." Matth. XVIII. 17-18.

Parental Laws. Parents are divinely appointed rulers of the family circle. Their salvation is dependent on the conscientious exercise of their authority. All who make up the family circle are bound in conscience to comply with their legitimate rulings: "Honor thy father and mother, as the Lord thy God hath commanded thee, that thou mayest live a long time. . . ." Deut. V. 16.

State Laws. The Apostle of the Gentiles is emphatic in his declaration, that the governments of nations have authority from God to rule. Refusal to abide by the legislation legitimately enacted by the government of one's country draws upon offenders the anger and vengeance of the Lord: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. . . . For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. . . . Wherefore be subject of necessity, not only for wrath, but also for conscience' sake." Rom. XIII. 1-5.

Only God's authority is absolute. The authority of all others to make laws is constitutional. The con-

stitution is not man-made; but is of divine enactment. Hence, human legislation which oversteps the limits placed by divine ordinance, is not legitimate and does not bind in conscience. However, such overstepping of divinely set limits must be certain to justify refusal to obey. When the overstepping is doubtful, subjects are held to the observance of the law.

The human conduct of God's children to be dutiful, must comply with all these different grades of laws. Such compliance constitutes the good works which are necessary for salvation.

Evangelical Counsels. There is another class of good works which is not obligatory, and, therefore, not necessary. These good works are the Evangelical Counsels, also called Counsels of Perfection. These optional good works are the honorable chastity of the single state, voluntary poverty, and obedience. They are three more perfect modes of breaking away more completely from the sway of the three concupiscences which either draw men away from God entirely or lead up to a less undivided service of God. These are the concupiscence of the eyes, the concupiscence of the flesh, and the pride of life; or the absorbing race for wealth, the worrying cares of family and the dominance of sex indulgence, and the selfish ambitions for social preëminence. Neither wealth, nor family conditions, nor the desire for social or political position, are wicked; when kept within proper bounds, they are good and even necessary: but constant experience shows that they lend themselves readily to holding men

back from following Christ more perfectly. The Parable of the Sower was spoken by the Lord, to show these hindrances.

The evangelical counsels of poverty, chastity, and obedience, represent conditions of life. Their spiritual value and purpose are to make it easier to devote oneself more exclusively to the things which count for eternity, to employ oneself more completely in the service of God and of the neighbor, and to fit oneself more readily into movements for the advancement of Christ's kingdom on earth, than can conveniently be done by those who have wealth, or are married, or are socially and politically exalted.

If the spiritual value and purpose of the evangelical counsels be neglected, committing oneself to the conditions of life represented by them has nothing to commend it. To remain single, merely to escape family burdens, does not endear any one either to man or God; and to live a sexually unclean single life is a criminal abomination; to be poor, because one is too lazy to strive, is a curse for both the individual and for society; to shirk social and political responsibilities, because they are in many ways irksome, is crude and unpardonable sloth.

But to live the completely chaste single life, in order to assume greater burdens for the neighbor and do more for God's glory,—to be poor by choice, in order to work harder and less encumbered for the advancement of God's kingdom on earth,—to shun social pre-eminence, in order to devote oneself to labors for souls,

which appeal less to the pride of life,—is in every way most commendable.

But, because such conditions of life require greater heroism than is the privilege of the generality of mankind, the Lord did not make them obligatory unto salvation for any one. What is more, if their practice were to become too general, it would be a detriment to the race and to God's kingdom too; for it would lead to the extinction of mankind. However, there is no danger of its becoming too general, because it calls for a great deal more of the grace of God which produces the moral grit and spiritual stamina of supernatural fortitude than the Lord sees fit to impart to the multitudes. He reserves this greater amount of grace for those whom He calls to devote themselves more exclusively to His service.

Hence, the Savior pointed out to the rich young ruler two paths to life everlasting; one, that of the commandments, and the other, that of the counsels: “. . . ‘But if thou wilt enter into life, keep the commandments’. . . . The young man saith to Him: ‘All these have I kept from youth, what else is wanting to me?’ Jesus saith to him: ‘If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow Me.’” Matth. XIX. 17, 20-21. St. Paul wrote to the Corinthians: “Brethren, let every man, wherein he was called, therein abide with God. Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be

faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short; it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment. But if any man think that he seemeth dishonored, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry. For he that hath

determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well. Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better." I. Cor. VII. 24-38. These words of the Apostle state wherein consists the spiritual value of the evangelical counsels and who they are who may embrace the practice of them: "power to attend upon the Lord, without impediment" and "steadfast in his heart, having no necessity, but having power of his own will."

The Catholic Church is very much intent on promoting among the largest possible number of her members, the organized practice of the evangelical counsels. Her varied sisterhoods and brotherhoods and many priestly religious associations are evidence of this. Whoever affiliates with any of these, pledges himself or herself, not only to remain single, but also to live the absolutely chaste life, excluding all sexual indulgence even that of thought; individually neither to possess anything having a money value, nor to acquire or dispose of anything as a proprietor; to be employed in the work of the kingdom of God, not as fancy or preference may suggest, but to do whatever may be required by those in authority in the Church, provided it be virtuous. Hence, the Catholic Church has numerous organizations of men and women, ready to work in every field of endeavor for the salvation of mankind and for the glory of God with that remarkable spirit of personal self-sacrific-

ing service which even unbelievers cannot help but admire.

Merit. Good works of all kinds and especially those of the counsels, performed by those who are in the state of grace, merit an increase of grace, of virtues, of gifts, and of the eternal reward in store for those who persevere to the end in fidelity to the requirements of the adopted sonship of the children of God: "I have fought the good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also who love his coming." II. Tim. IV. 7-8. In His bounty, God promised to reward faithful service with a crown of justice; therefore, the reward is a something which in God's own way is due to His adopted children for fidelity. Hence, also a greater reward for more complete and more perfect service.

CHAPTER XXI

THE CHURCH

The Church is God's agency for the distribution of the fruits of the Savior's redemption. She is the spiritual mother of His family of adopted children. The Church is the organism of Christ's social body of which He is the head and vital principle. They who are in the Church are members of this His body: "Now you are the body of Christ, and members of member." I Cor. I. 24. "But doing the truth in charity, we may in all things grow up in Him who is the head, even Christ; from Whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity." Eph. IV. 15-16. Thus too taught Jesus: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine; you the branches. . . . If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. John XV. 4-5.

Had Adam persevered in the state of innocence, the mere fact of natural birth would have been accompanied with supernatural spiritual birth into the family of God's adopted children. Through their creature-parents, children would have received the supernatural grace of the adoption of innocence. It is not so under Christ's rehabilitation; parents are not the channel for the transmission of the graces of His redemption: but the Church established by the Lord is the divinely constituted channel for such transmission. Hence, children are born, not already justified; but to be justified. They begin life as "children of wrath," that is as outcasts from God's supernatural favors; but through the ministrations of the Church, they are born unto God and are admitted to membership in the family of His adopted children: ". . . Amen, amen I say unto thee, unless one be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." John III. 5.

Wherefore, whilst it is unquestionably true that God wishes all men to be saved and none to perish,—and that Christ having died for all men, His atonement is more than sufficient for the salvation of the entire human race; yet His redemption benefits only those who either actually accept His offered rehabilitation through the divinely appointed ministrations of His Church or whose manner of life is such that they certainly would have recourse to these ministrations if able so to do.—It would flatter human conceit, to be allowed to return to God directly through Christ and

pass the Church by; but the path which leads back to the heavenly Father's house, is the one of lowliness which induces the elect to accept the spiritual aid of the Church.

These conditions explain why the Scriptures make so much of the Church and of her work among men. The Apostle writes of himself and his co-workers in the ministry of the Church: "Let a man so account us as the ministers of Christ, and the dispensers of the mysteries of God." I. Cor. IV. 1. He appeals to the union between Christ and His Church as to the pattern of the relations which should obtain between husband and wife. The Church, the spouse of Christ, is the spiritual mother of God's adopted children: "Husbands love your wives, as Christ loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life: that He present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish . . . Because we are members of His body, of His flesh, and of His bones. 'For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.' This is a great sacrament; but I speak in Christ and in the Church." Eph. V. 25-27 and 30-32. The Lord Jesus Himself said: "And if he will not hear them: tell the Church. And if he will not hear the Church, let him be to thee as a heathen and publican. Amen I say to you, whatsoever you shall bind on earth, shall be bound in

heaven; and whatsoever you shall loose on earth, shall be loosed in heaven." Matth. XVIII. 17-18.

The Church our Mother. Our Blessed Lord spoke of Himself as the bridegroom of the Church: "Then came to Him the disciples of John, saying: Why do we and the Pharisees fast often, but Thy disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast." Matth. II. 15. In the twenty-first chapter of the Apocalypse, the beloved disciple wrote: "And I John saw the holy city the new Jerusalem, coming down out of heaven from God, prepared as a bride for her husband . . . and then came one of the seven angels . . . and spoke with me, saying: Come and I will show thee the bride, the wife of the Lamb." Such scriptural language explains why Catholics speak so much of the Church as *mother*: St. Cyprian wrote: "He cannot have God for his Father, who has not the Church for his mother." De Unit. c. vi.

Plainly, only at one's own terrible risk can the ministrations of the Church be slighted. It is equivalent to slighting God's offer of supernatural rehabilitation. For this slight, the penalty is eternal reprobation. However to entail the penalty, the slight must be conscious. They who fail to have recourse to these ministrations through excusable default of sufficient knowledge (that is who are invincibly ignorant of the

obligation to do so), do not consciously slight these ministrations. If their life otherwise is what it should be, God's boundless mercy will care for them. Catholics rate such persons as belonging to "the soul of the Church," especially if baptized, and as separated only from "the body of the Church" or from external communion through no fault of theirs.

The Church not the Mediator. The Church, however, is not the mediator between God and man; for the Apostle of the Gentiles taught that Christ is the only Mediator: "For there is one God, and one mediator of God and men, the man Christ Jesus." I. Tim. II. 5. The Church is only the steward, dispenser, and distributor of the fruits of Christ's redemption and mediation.

The Church God's Steward. Because Catholics acknowledge a vast difference between Christ's mediation and the Church's ministrations, are they in a position to accept fully and at the same time consistently, His exclusive mediatorship and her divinely ordained ministrations. It appears to them most reasonable that God should care for His family of adopted children by methods which are most serviceable in His management of mankind as the assembly of His noblest creatures on earth. It is not derogatory to the wisdom, power, and goodness of God, nor to the dignity of man, to use men for the distribution of His favors in the natural order. He employs parents for the birth and bringing up of children. He made men depend on one another in health and sickness, and in

what concerns food, clothing, housing, employment, government, etc. Men do not rebel against this arrangement of ministrations through human agencies, when the lesser gifts of temporal well-being are involved. There is no talk about having direct and exclusive recourse to God for these favors. Why should there be rebellion against a similar arrangement when there is question of the distribution of the greater and more precious favors of Christ's redemption and mediation? Catholics do not rebel; but are much comforted by their belief both in Christ as the only mediator between God and men, and in the Church as the divinely constituted organism for the distribution of the fruits of Christ's redemption. It is the only fully satisfactory explanation for the very existence of the Church.

The Church an Organism. Catholics regard the Church as a supernatural organism, and not simply as a voluntary social religious organization. An organism is a vitality of which God is the author. Organization is largely man-made. In organization there is much that is optional; but not so in what pertains to organism. Nations may change their organization from monarchy to democracy and from democracy to imperialism, and still prosper; but the organism of social life whether natural or supernatural cannot be tampered with by men without courting ruin. History amply proves both parts of this statement. In colonial days, our country was part of a monarchy. It harmed neither the country nor the people to break away from

England and establish the American democracy; on the contrary, much good came from it. But when social reformers of the type of Rousseau in France, of Hobbes in England, and of Machiavelli in Italy, labored only too successfully to substitute for the natural organism of the social body man-planned organization, they laid the foundations whereon since have been built socialism, industrialism, autocracy, military despotism, Bolshevism, etc.

The religious reformers of the sixteenth century were not satisfied with the organism of the Church as Christ had made it. They organized churches to suit their fancies. The outcome of their tampering with God's arrangement was the springing into existence of all manner of churches having no organic vitality and controlled by national governments, much the same as any other department of the state, such as that of war, agriculture, finances, etc. W. A. Philips, a non-Catholic, apparently not overfavorable to Catholics, writes: "Their" (the reformers') "object had been to purify the Church of medieval accretions, and to restore the primitive model in the light of the new learning; the idea of rival 'churches' differing in their fundamental doctrines and in their principles of organization, existing side by side, was as abhorrent to them as to the most rigid partisan of Roman centralization. The actual divisions of Western Christendom are the outcome, less of the purely religious influences of the Reformation period than of the political forces with which they were associated

and confused. When it became clear that the idea of doctrinal change could find no acceptance at Rome, the Reformers appealed to the divine authority of the civil power against that of the popes; and princes within their several states succeeded, as the result of purely political struggles and combinations, in establishing the form of religion best suited to their convictions or their policy. Thus over a great part of Europe the Catholic Church was split up into territorial or national churches, which, whatever the theoretical ties which bound them together, were in fact separate organizations, tending ever more and more to become isolated and self-contained units with no formal intercommunion, and as the rivalries of nationalities grew, with increasingly little, even of intercommunication. . . . The Protestant churches established on the continent, even where—as in the case of the Lutherans—they approximate more closely than the official Anglican Church to Roman doctrine and practice, make no such claim ” (‘to be considered sole inheritor of the pre-Reformation Church’). “The Bible is for them the real source of authority in doctrine; their organization is part and parcel of that of the state. They are, in fact, the state in its religious aspect, and as such are territorial or national, not Catholic. The tendency has been common in the East also, where with the growth of racial rivalries the Orthodox Church has split into a series of national churches, holding the same faith but independent as to organization. A yet further development of comparatively

recent growth, has been the formation of what are now commonly called in England the 'free churches.' These represent a theory of the Church practically unknown to the Reformers, and only reached through the necessity for discovering a logical basis for the communities of conscientious dissidents from the established churches. According to this the Catholic Church is not a visibly organized body, but the sum of all 'faithful people' throughout the world, who group themselves in churches modeled according to their convictions or needs. For the organization of these churches no divine sanction is claimed, though all are theoretically modeled on the lines laid down in the Christian Scriptures. It follows that while in the traditional Church, with its claim to an unbroken descent from a divine original, the individual is subordinate to the Church, in the 'free churches' the Church is in a certain sense secondary to the individual. The believer may pass from one community to another without imperiling his spiritual life, or even establish a new church without necessarily incurring the reproach of schism. From this theory, powerful in Great Britain and her colonies, supreme in the United States of America, has resulted an enormous multiplication of sects." *Ency. Brit.*, Vol. VI., pages 344-345.

The difference of attitude, therefore, between Protestants and Catholics towards the Church, is most pronounced. Catholics believe that the Church is the divinely constituted organism of ministrations for the

distribution of the fruits of Christ's redemption and mediation, which ministrations must be accepted by all who sincerely seek the salvation of God's adopted children. The bulk of Protestants reject this belief as derogatory to the mediatorship of Christ Jesus. They deny to the Church definitive teaching authority, and so limit her governing powers that she is anything but supreme in matters of religion. They attach little or no importance to her sacramental ministry. They treat her worship as optional both in theory and in practice. Hence, under the Protestant system of religion, it is hardly intelligible why there should be a Church at all; for according to its theory, the Church has nothing to give, which cannot be gotten without her. It rejects belief in the Church as the divinely appointed intermediary between God and mankind.

The Church and Prosperity. Often enough the charge is made against the Catholic Church that she does not sufficiently promote temporal welfare, meaning thereby material prosperity. This charge is based on a misconception of the functions of the Church. Christ's mission among men was not the promotion of material prosperity, at least not for its own sake. He did not figure as an inventor of productive or of labor-saving machinery, as a financier, as an industrialist, or as an economist. He declared emphatically that the new kingdom which He came to establish, is not of this world. He even taught that the rush for great material prosperity is apt to be much of a hindrance to reaping the full benefits of the

new order of conditions which He had come to inaugurate: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when they had heard this, the disciples wondered very much, saying: Who then can be saved? And Jesus beholding, said to them: With man this is impossible: but with God all things are possible." Matth. XIX. 23-26. History bears out the Master's statement. In the midst of much temporal prosperity only too many are unmindful of the Almighty; hence, they fail to obtain from Him the aid necessary to use their temporal well-being as a means unto eternal salvation. But be this as it may, since the promotion of material prosperity was not the purpose of Christ's mission and labors, so neither is it the distinctive work assigned to His Church. Her work is to carry into effect what He planned and ordained. It is to be expected that a reasonable amount of earthly prosperity will come to nations who sincerely and consistently conform to Christ's plans and accept the ministrations of the Church; but this will be more a collateral result than a distinctively worked-for consequence of His redemption and of her ministry.

The State and Prosperity. The promotion of temporal prosperity of peoples is the distinctive work of States and their governments. Failure to secure it can be traced to bad government and to the neglect of the social, moral, and spiritual standards of indi-

vidual and corporate conduct proclaimed by Christ and consistently preached by His Church in all ages. The evils which oppress mankind today, proceed from the apostasy of nations and chiefly of their rulers from Christ and His Church. The gospel of greed, lust for sensuous pleasures, wanton selfishness, autocracy, militarism, and world-power, has been substituted for His gospel of "thou shalt love thy neighbor as thyself" and "Seek ye first the kingdom of God and His justice" and all the necessary things of a reasonably prosperous earthly life shall be added unto you. The cruel substitution is only too generally justified by the acceptance of the horrid Darwinian theories of the struggle for existence and of the survival of the fittest.

The Church and the State. As a necessary sequence of these beliefs, Catholics hold firmly to the doctrine of two supreme governments,—two supremacies: one is that of the State whose business is to care for the civil and temporal well-being of the nation; the other is that of the Church whose mission is to minister to the spiritual and supernatural well-being of God's family of adopted children still dwelling in mortal flesh. Between them there need not be and should not be any clash; for their spheres of activity move in different circles in and about man's life. Harmony and mutual coöperation between them are bound to secure for mankind the greatest amount of duly coöordinated earthly and supernatural well-being. Disagreements and antagonism cannot fail to be exceed-

ingly harmful to both State and Church, if anything more to the former than to the latter.

Unfortunately the relations of Church and State have too often been antagonistic, not because such was the wish of the people but because the men in whom the supreme authority was vested were not content to confine their activities within their respective spheres of operation. History proves that civil governments have ordinarily been the trespassers. It is so today. It is easy for the State to make its trespass effective, because it has at its disposal the machinery of physical compulsion, represented by taxation, sequestration, arms, etc.; but the Church has at her disposal only spiritual resources. Conflicts between the two are very much akin to the condition brought out by the fable of the lamb and the wolf. Christ Jesus Himself foretold that this would be the position of His Church: "Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you will be brought before governors, and before kings for My sake, for a testimony to them and to the Gentiles: but when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents, and shall put them to

death. And you shall be hated by all men for My name's sake: but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee to another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? Therefore fear them not. . . ." Matth. X. 16-26.

Authority not Absolute. Though the authority of State and Church is supreme, each in its respective sphere, the authority of neither is absolute. No authority vested in man is absolute. It is constitutional in the sense that to be legitimate it must conform to what God has ordained. The constitution to which the exercise of all authority must conform is the moral law written in man's conscience and the much higher law of the Gospel of Jesus Christ. Besides this God-given constitution, States may draw up their own civic constitutions, such as the federal constitution for the United States and a state constitution for Texas. But these civic constitutions to be sinless and binding in conscience, must be in agreement with the God-given constitution. So, too, may the Church enact disciplinary legislation for her members, to meet the many varying requirements of her world-work for the supernatural benefit of mankind; but she is not at

liberty to depart in anything from her God-given constitution. What a pity that so many men in civic authority hold to the Machiavellian theory of the despotic absolutism of national governments! Hence, the misery of nations. Great as man is, he is too small to govern the social body without the guidance of God's law as proclaimed by His Church.

CHAPTER XXII

MINISTRATIONS OF THE CHURCH

Since so much is dependent on the Church in the work of supernatural rehabilitation, it is of the utmost importance to know what are these ministrations. They are chiefly: preaching of the Gospel; conducting the worship of the children of God; administering the Sacraments; and the spiritual government of God's family on earth.

Preaching. God might reveal by private inspiration and interpretation or otherwise, to every man individually the Gospel of Redemption, if He so willed; but all available evidence proves that such was not and is not His will. He commissioned the Church to preach Christ's Gospel of Salvation to all men until the end of time, and He ordained that all men should receive the Gospel of Salvation from Him, not immediately, but through the preaching of the Church by the mouth of her ministers: "And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing Him they adored. And Jesus coming, spoke to them, saying: All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." Matth. XVIII. 16-20. And in the Gospel of St. Mark XVI. 15-16: "And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

The study and devout reading of the Bible by all, is most commendable. It is necessary for those who are called to the ministry of the word. However, it is neither the only nor even the chief divinely appointed way for bringing to the knowledge of mankind God's Gospel for the rehabilitation of the children of men. Preaching and teaching by the living voice of the Church are the appointed way: "For the Scripture saith: Whosoever believeth in Him, shall not be confounded. For there is no distinction of Jew and Greek: for the same Lord is over all, rich unto all that call upon Him. For whosoever shall call upon the Lord, shall be saved. How then shall they call on Him, in Whom they have not believed? Or how shall they believe in Him, of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: 'How beautiful are the tidings of good things.' But all do not obey the gospel. For Isaias saith: 'Lord, who hath believed our report?' Faith then cometh by hearing; and hearing by the word of

Christ. But I say: Have they not heard? Yes, verily, 'Their sound hath gone forth into all the earth, and their words unto the ends of the whole world.'" Rom. X. 11-18.

Worship. Dutiful and loving social relations of man with his Creator, necessarily involve worship. How much more, then, must not worship accompany the social relations of rehabilitated man with God as his Father. It is not easily understood, how any one believing in God can imagine worship to be purely optional. Catholics do not indulge in such an unhealthy fancy. Hence, worship forms such a large part of the ministrations of the Catholic Church and of the devotional life of her members.

The worship of Catholics circles around the Real Presence of Christ in the Sacrament of the Eucharist and in the Sacrifice of the Mass. Other names for this worship are: "The Lord's Supper,"—"The Breaking of Bread,"—"The Sacrifice of the Mass,"—"The Sacrifice of the Altar,"—also simply and very often "The Mass,"—"Holy Communion," etc. The correct use of these names is dependent on the phases of the Eucharistic worship one would designate.

The Mass. The Mass is the sacrificial worship foretold by the Prophet Malachias: "From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of Hosts." I. 11.

The Mass is also the distinctively Christian sacrificial worship. Jesus Himself is the true and only High-Priest. The Victim offered is His own glorified Body and Blood. Because the presence of Jesus as Priest and Victim is real, the Mass is an intensely real sacrifice; for the Blessed Savior truly continues the oblation of Himself for the salvation of mankind.

Cardinal Manning states this Catholic belief beautifully: "When He (Jesus) said, 'This is My Body,' and 'This is My Blood,' He instituted the Holy Sacrifice; and when He said, 'Do this in commemoration of Me,' He consecrated His Apostles to be priests, to offer for ever the same sacrifice of Himself. Therefore, what the Church offers, day by day, is the continuance of that same divine act which Jesus at that hour began. It is nothing new, nothing distinct from it, nothing added to it, for in itself it was perfect—a divine sacrifice admitting of no addition. The Sacrifice of the Altar is the same sacrifice prolonged for ever. He who offered Himself then offers Himself now. He offered Himself then by His own hands; He offers Himself now by the hands of His priesthood. There is now no shedding of blood—that was accomplished once for all upon Calvary. The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I

may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper in the guest-chamber, and that which is done upon the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only sacrifice for the sin of the world. . . . It is indeed a commemoration, because it is the perpetual visible memorial of a reality; and it is also the reality itself, because it is His Body and Blood; that is, it is the Real Presence of Jesus, God and man. It is also the application of His death and Passion to the souls of those who believe.” *The Glories of the Sacred Heart*, V. Justly, therefore, is the Mass “a showing of the death of Lord until He come.” I. Cor. XI. 19: and offering of the Mass and assistance thereat, are compliance with the Lord’s injunction: “Do this for a commemoration of Me.” Luke XXII. 19.

Because Christ Jesus is really present both as Priest and Victim and truly offers Himself as an oblation, is the Mass a real sacrifice, independently of the devotional acts of the worshippers. It is, consequently, immensely more than a mere personal remembrance of the Lord’s death.

Catholics, furthermore, believe that the glorified Christ remains physically under the appearances of the bread and wine after Consecration, as long as these appearances retain their natural identity. Hence, the practice of keeping the Blessed Sacrament permanently in their churches. Wherefore, their places of

worship are truly "the house of God," and not simply "meeting houses."

Any one who properly understands the teaching of the Church anent the Real Presence of Christ Jesus in the Sacrament and Sacrifice of the Altar, cannot fail to give Catholics credit for consistency in their conduct towards the Blessed Sacrament, both in their individual devotions and in their public worship. The sacramental and sacrificial symbols of bread and wine are the veil hiding from the worshipers the glorified Christ physically present under the symbols. He is present as High-priest, Victim, and the Bread which came down from heaven. Therefore, is the conduct of Catholics towards what the Lord's Supper stands for to them, very different from that of non-Catholic Christians of the West. They strive to behave towards Him in the Eucharist as they would were He to appear in visible form among them. The Apostles worshiped Christ dwelling among them in mortal flesh, as the Only Begotten Son of the Most High God, made man. Catholics worship the same Christ but glorified, dwelling physically among them in His Eucharistic Presence. This faith explains their reverential behavior in their churches,—their delight in elaborate ceremonial about the altar,—their rejoicing in processions of the Blessed Sacrament,—their frequent private visits to the altar where the Bread of the Last Supper is kept, speaking to Jesus as the first-born of God's family of adopted children, telling Him their sorrows, consulting Him in their doubts, plead-

ing with Him to care for them in all their needs, thanking Him for His many favors, and commending to His mercy all for whom He died the death of the cross.

The correctness of these Catholics beliefs is guaranteed by passages like the following from the Bible: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is My flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day. For My flesh is food indeed: and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever. These things He said teaching in the synagogue, in Capharnum. Many therefore of His disciples, hearing it, said: This saying is hard, and who can hear it? But Jesus, knowing in Himself, that His disciples murmured at this, said to them: Doth this scandalize you? If then you shall see the Son of man

ascend up where He was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was, that would betray Him. And He said: Therefore did I say to you, that no man can come to Me, unless it be given him by the Father. After this many of His disciples went back; and walked no more with Him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." John VI. 51-70.—And these words of the institution: "For I have received from the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: This is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him

eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." I Cor. XI. 23-29.

What Catholics believe and practice today was the faith of the Christian world until the religious disruption inaugurated by the so-called Reformation. Nearly all non-Catholic Christian churches which broke away from the unity of the Church before the days of Martin Luther still so believe and practise. The only ones to protest against this universal Christian belief prior to the entrance of Protestantism as a maker of history, were a few individuals and a few short-lived sects.—But what teaching of Christ has not been thus questioned?

Government. Government is necessary for every social body. The family without government must be a failure. A commonwealth not guided by wise and strong rulers, is bound to end in anarchy.—The Lord Jesus compared the assembly of God's adopted children to a family and a kingdom. The Church is both this family and this kingdom. Wherefore, the Church must also minister unto the adopted children of God by the divinely appointed functions of the spiritual government established by Him.

It is well known how thoroughly the government of the Church is organized, and how, by reason thereof, it is helpful in preserving and intensifying the spiritual vitality of Catholics in their endeavor to live up to the requirements of Christ's Gospel of redemption and

rehabilitation. The Church must preach this gospel no less to governments than to individual citizens all the world over. She cannot do less and be true to her divinely given mission.—She does not, however, aspire to control civic governments in the management of the temporal affairs of commonwealths, beyond inculcating the divine standards to which rulers are in conscience bound to conform as much as individual citizens. Are they not more bound so to conform?

The governing authority of the Church is vested in Bishops and in the Pope, chiefly in the latter, as appears from the following passages of the New Testament: “Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which He hath purchased with His blood.” Acts. XX. 28. And Jesus said to Simon Peter, “And I say to thee: That thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound in heaven: and whatsoever thou shalt loose on earth it shall be loosed in heaven.” Matth. XVI. 18-19.—“Peter” is the name which Jesus gave to Simon.—The meaning of “Peter” is *rock*. St. Peter was the first Pope of Rome.

Sacraments. A most effective ministration of the Church is through the Sacraments; for these, of themselves by special divine action, impart or increase the

sanctifying grace of the adopted children of God, and at the same time they impart or increase all the other gifts God has prepared for the sanctification of His children. But more on this subject presently.

CHAPTER XXIII

THE SACRAMENTS

The Sacraments are, at one and the same time, evidences of God's bounteous mercy and an ordeal for testing man's readiness to submit in a spirit of lowliness to the Lord's plans; for through them, God both bestows such wondrous supernatural gifts and makes man spiritually dependent on material symbols. Haughty human conceit may rebel; but whoever sincerely desires restoration to the privileges of the adopted sonship of God's elect, must obtain it through the Sacraments. The lowly obtain it; but they who prefer the conceits of their own wisdom shall remain what they are, "children of wrath": for "His mercy is from generation unto generation to them that fear Him. He hath showed might in His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things; and the rich He hath sent away empty." Luke I. 50-53.

A Sacrament according to Catholic belief is an outward sign instituted by the Lord Jesus for the transmission of grace from on high. God is the author

and giver of the grace, and the Sacraments are the instruments or channels which He uses for imparting this same grace.

The sign is some object open to sense-perception, which is accompanied by the speaking of appointed words by a duly qualified person whose intention is to do what Christ ordained. Thus in Baptism: water and the pouring of the same are the object or matter; the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," are the appointed words or form; the ministrant's intention should be to perform the rite for the purpose which the Lord had in mind. All three elements are necessary. Failure to place any one of them would result in invalidating the Sacrament. The grace of Baptism is spiritual regeneration unto the adopted sonship of God's elect.

The Sacraments, by power divinely imparted to them, confer the supernatural favors for which they were instituted. The only bar to their action is receiving them in a grievously sinful manner. Wherefore, the effectiveness of the Sacraments is not due to the subjective piety of the recipient or of the ministrant, as is the case in other devotional practices. No doubt, worthier subjective dispositions will result in greater spiritual benefit to the recipient; but this will be by way of removing hindrances to the action of the Sacraments.—The ministrant's sinfulness does not impede their effectiveness, because he is a dispenser of God's gifts and not of his own. The Lord

does not permit his wickedness to withhold from others the benefits of the Sacraments received.

The Sacraments either impart sanctifying grace or they increase it in souls who are already justified. But besides this grace which is common to them all, each Sacrament confers grace which is distinctively its own. In Baptism, it is spiritual regeneration;—in Confirmation it is vigorous loyalty in professing the faith;—in the Eucharist or Holy Communion it is spiritual nourishment;—in Penance it is the pardon of sin committed after Baptism and strength against future temptation;—in Extreme Unction or the Last Anointing, it is aid for a happy death, remission of sin, and restoration to health, should this last be for the spiritual welfare of the patient;—in Holy Orders it is the powers of the priesthood and the aids to live the priestly life worthily;—in Matrimony it is helps which foster Christian love, chastity and forbearance between husband and wife, and special assistance in the Christian bringing up of children.

The Catholic Church teaches that the Lord instituted seven sacraments. They are the ones mentioned in the preceding paragraph. They are not equally necessary for all. All who wish to be saved must be baptized, when Baptism is possible. All adults should be confirmed, should receive Holy Communion, and should be anointed in sickness which is unto death. All who relapse into grievous sin after Baptism, need the Sacrament of Penance. Holy Orders is only for the comparatively few who are called to the priest-

hood. Matrimony is for the many, but there is no law requiring every one to marry.

Baptism. The first and most necessary of all the Sacraments is Baptism; for it is the Sacrament of actual rehabilitation or of regeneration. It is the divinely appointed rite for admission to God's family of adopted children. Only they who are baptized can receive the other Sacraments. In His conversation with Nicodemus, the Lord Jesus very emphatically declared its necessity: "And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless one be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless one be born again of water and the Holy Ghost, he cannot enter the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." John III, 1-6.

The supernatural favors conferred by Baptism are:—purification from original sin and all personal sin committed up to the time of its reception;—the remission of all penalty due to sin, both original and personal;—the infusion of sanctifying grace, of the

supernatural habits of faith, hope, charity, of the moral virtues, and of the gifts of the Holy Ghost. The nucleus whence all these favors flow is sanctifying grace, also called justifying grace and the grace of adoption. These supernatural favors are rooted in the soul or its powers, and become subjective conditions of the life of the recipient. They are not simply imputations of the sanctity and merits of Christ, as some non-Catholics would have it.

What the sacramental sign of Baptism is has been stated above. The ministrant of valid Baptism is any one who is able to perform the rite rationally, intending thereby to do what Christ had in mind when He instituted the sacrament. Even infidels and atheists can validly baptize. The reason for this latitude in the case of the ministrant is the fact that Baptism in water and the Holy Ghost is so very necessary for the spiritual regeneration unto spiritual sonship of God. This same necessity is the cause why the Catholic Church insists so forcibly on baptizing infants; for until they are baptized they are not children of God, but only creatures of God. This, however, is far from saying that unbaptized children dying in infancy, are condemned to the hell-fire of the damned. The Church does not tolerate a doctrine so horrid! Condemnation to hell-fire is for personal grievous sin only. Infants, and the mentally unbalanced whilst thus afflicted, cannot incur the guilt of personal sin.

The Catholic Church accepts as valid three modes of baptizing with water. They are; sprinkling, pour-

ing, and dipping or immersion. She has practiced all three. She adopts the one best suited to circumstances.

For certain emergencies the Church recognizes two substitutes for Baptism in water: one is that of Desire; the other is that of Blood. The Baptism of desire may take two forms; one of explicit or formulated desire, and the other of implicit or implied desire. Catechumens, that is candidates for Baptism in water, who cannot be baptized before death, have the former; the other obtains in regard to adults to whom the Gospel has not been sufficiently preached, but whose uprightness of life is so thorough that they surely would accept Christ's Gospel and His Baptism, if the same were made known to them. In both cases perfect sorrow for sin or a perfect love of God, would take the place of Baptism properly so called. The Baptism of Blood is suffering martyrdom for the faith of Christ by those who cannot be baptized in water and the Holy Ghost. Besides the traditional teaching of the Church, scriptural passages like the following are warrants for belief in these substitutes.—“ . . . If any one love Me, he will keep My word, and My Father, will love him, and We will come to him, and will make Our abode with him.” John XIV. 23.—“ But if the wicked do penance for all his sins which he hath committed, and keep all My commandments, and do judgment, and justice, living he shall live, and shall not die.” Ezech. XVIII. 21—“ Every one therefore that shall confess Me before men, I will con-

fess him before My Father Who is in heaven." Matth. X. 32.

Confirmation. The outward sign of the Sacraments of Confirmation is anointing the forehead of the candidate with a mixture of oil and balsam in the form of a cross, and the imposing of hands by the ministrant. The words which accompany this rite are: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The mixture of olive oil and balsam, consecrated by the Bishop annually on Holy Thursday, is called *Holy Chrism* or simply Chrism.

The ordinary ministrant of Confirmation is the Bishop. However, priests may be delegated by the Pope to administer it. Priests who labor among the heathen often receive this delegation when the need for it appears sufficient to the Pope.

Confirmation is, as it were, the completion of Baptism. For this reason it may be conferred on baptized infants. The Church, however, wishes that it be not conferred until children have reached the age of reason, unless in cases when owing to the difficulty of getting to a ministrant, it might have to be deferred until late in life.

Whilst Confirmation is not nearly as necessary as Baptism; for salvation without it is possible: yet Catholics who deserve the name never fail to receive it, when possible. For they understand that the intense loyalty to the faith for which the members of the

Church are so noted, is largely due to the special grace imparted by this Sacrament.

The first record of the administration of Confirmation is found in chapter VIII., of the Acts of the Apostles; verses 14-17: "Now when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. And they laid their hands upon them, and they received the Holy Ghost."

Holy Communion. The real presence of the Lord Jesus Himself under the appearances of bread and wine after the consecration of the Mass is the Sacrament which is a never failing source of new joy to Catholic hearts. It is the most touching fulfilment of His promise to be with His followers to the end of time; for through the real presence He not only dwells in the tabernacle of Catholic churches, but He also abides lovingly in the heart of every believer who receives Holy Communion worthily.

Bread made of wheat and wine made from grapes are the matter of the Sacrament. Speaking the words spoken by the Lord Jesus at the Last Supper over the bread and wine, is the formulary of Consecration. The ministrant is a duly ordained priest who speaks the appointed words over the bread and wine, meaning to do what Christ ordained. The special sacra-

mental grace of Holy Communion is the spiritual nourishment to be obtained by eating the Bread which came down from heaven. This Bread is Jesus Himself, concealed under the appearance of bread and wine: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh for the life of the world." John, VI. 51-52.

By the power of God through the ministry of the consecrating priest, the substance of the bread is changed into Christ's glorified Body, and the substance of the wine is changed into His glorified Blood, only the accidents or appearances of the bread and wine remaining. It would, however, be an error to suppose that Christ's Flesh alone is present under the appearances of the bread, and His Blood alone under the appearances of the wine; for such an interpretation would reduce the Christ of the Eucharist to the conditions of a corpse. This cannot be, He is alive under both appearances; therefore, under both appearances the entire Christ as God and Man, is present,—His Body, His Blood, His Soul, His Divinity and Personality.

The Catholic Church believes in and practises as she judges best according to circumstances, Communion under One Kind or Communion under Both kinds. But she also teaches that they who communicate under the appearances of bread alone, receive no less than they who drink of the chalice also; for the Christ is alive and undivided under

both kinds of appearances; for not even in Holy Communion is He a dead Christ.—However, priests who offer the Sacrifice of the Mass, must communicate under Both Kinds: not that it is necessary for Holy Communion, but because it is required by the Eucharistic sacrifice which they offer. At other times, they receive under One Kind only, the same as other faithful.

To be a Catholic in good standing in the Church, one of the requirements is to receive Holy Communion at least once a year, and this during the time designated for the reception of “the Easter Communion.”—However, all are urged to communicate often, even daily when possible.

Penance. The commission of sin is the saddest fact and greatest misfortune of life! Yet there is so much of it! Even they who glory in the privilege of being God’s adopted children, are only too frequently guilty of sin.

Transgression of God’s law is sin. It may be in comparatively small matters, such as a trivial lie which hurts no one. Such offenses are named lesser or venial sins. The transgression may be in matters of consequence, such as ruining the neighbor’s reputation. These offenses are grievous or mortal sins.

Not only the wrongful deed is sinful, but knowingly and approvingly to picture to oneself in thought doing evil is displeasing to God. The desire or wish to do what is forbidden is a greater offense than merely enjoying it in thought; for the Savior declared: “But

I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." Matth. V. 28. Of course, the sinful deed is a greater violation of God's law than the commission of it either in thought or desire.

Knowingly and approvingly thus to think, desire or do what is mortally sinful, deprives the offender of the supernatural favors which had been imparted to him in his rehabilitation through sanctifying grace; but faith, hope, and former pardons are not included in such privation. Through grievous sin, the soul dies to grace. For this reason, such sins are commonly named mortal. Fortunately God's mercy is greater than human ingratitude! In His boundless forbearance He provided for offenders a plank in their shipwreck. He not only is willing to pardon and take back to favor His wayward sons and daughters, but He also furnishes them with a tangible sacramental assurance of forgiveness and of restoration to the supernatural favors of sanctifying grace. This He does through the Church's ministrations in the Sacrament of Penance.

During the evening of the day of His resurrection from the dead, the Blessed Jesus appeared to His Apostles. After He had assured them in the most loving manner that it was really He and not a ghost, He said to them: ". . . Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them; Receive ye the Holy Ghost. Whose sins you shall

forgive, they are forgiven them; and whose sins you shall retain, they are retained." John XX., 21-23.

Catholics consider these words of the Savior ample warrant for their belief in the Sacrament of Penance, and for the use they make of it. Through the ministry of duly authorized priests of the Church, God pardons repentant sinners and takes them back to favor, when they comply with the conditions for receiving the Sacrament worthily. The reception of the Sacrament of Penance is ordinarily described as "Going to Confession."

What is required of the returning prodigal is: to hate the evil of his ways and wish most sincerely that he had not sinned, because sin offends God; to have his mind honestly made up to do his best to avoid sin for the future, to tell his wrong-doings to the priest from whom he seeks absolution, and to accept the satisfaction imposed on him by the same priest. These acts of the returning sinner take the place of the matter in the sacramental symbol. The words spoken by the priest when he imparts pardon in God's name are the formulary: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—The special sacramental grace imparted is forgiveness of sin and strength against temptation and relapse.

A merciful divine substitute for the actual reception of the Sacraments of the Dead, is Perfect Contrition, combined with the resolve to confess when able. Sorrow for sin is of two kinds which are

named imperfect contrition or more properly attrition, and perfect contrition or simply contrition. The difference between them is in the motive. Divine hope inspires attrition, whilst contrition is produced by divine charity. In the former, the sinner is sorry for his sins because they offend God Who is so good to him; in the latter, the offender is sorry for his transgressions, because he has sinned against God Who is so infinitely good Himself and so deserving of all love. In a large way, the point of difference may be thus briefly expressed: attrition is sorrow for sin for one's own sake, whilst contrition is sorrow for sin for God's sake.

Attrition and contrition may readily be combined; for Christian hope and charity so far from being antagonistic to and exclusive of one another are in perfect accord, as has been explained. He who loves God for His own sake, cannot but hope in Him; and he who truly hopes in God is on the highway to love Him for His own sake. The manner of combining the two motives in one and the same act of sorrow, is shown in the formularies of repentance in common use among Catholics. The Catechism published by order of the Third Plenary Council of Baltimore, combines the two after this wise: "O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve with the help of Thy grace

to confess my sins, to do penance, and to amend my life."

A very important practical point of difference between attrition and contrition is that whilst the former does not actually reconcile the sinner with God, the latter does so reconcile him. To obtain God's pardon and friendship, they who are only attrite must actually receive a Sacrament of the Dead; but such an actual reception of the needed Sacrament is not necessary for those who are contrite, provided they have the implied purpose to receive such Sacrament. Hence, one who is truly contrite is cleansed at once from his sins prior to the ministrations of the Church, but he who is only attrite must have actual recourse to this ministry to be reconciled to his God.—Truly "the Lord is gracious and merciful: patient and plenteous in mercy. The Lord is sweet to all: and His tender mercies are over all His works." Ps. CXLIV. 8-9.

Extreme Unction. St. Mark relates that the Apostles, when sent on a missionary tour, not only preached, but also anointed the sick with oil: "And going forth they preached that men should do penance: . . . and anointed with oil many that were sick, and healed them." Mark VI. 12-13. St. James instructing the faithful what to do for the spiritual welfare of the sick, wrote: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and

if he be in sins, they shall be forgiven him." Jas. V. 14-15.

The Catholic Church continues what was thus enjoined, when the Sacrament of Extreme Unction is administered to those of her members who are sick unto death. It is not done for children who have not attained to the age of reason; neither are they anointed, whose ailment is not unto death.

Anointing with oil consecrated by the Bishop and the accompanying words spoken by the ministering priest, are the sacramental sign. Only priests are the ministrants. The special graces conferred are: remission of sin; restoration to health, if it be for the spiritual good of the patient, or aids to die a saintly death.

Ordinarily the eyes, ears, nostrils, lips, hands, and feet, are anointed in the form of a small cross, the priest saying whilst doing so: "Through this holy unction and His tender mercy, may the Lord pardon thee whatever thou hast sinned by the sense of sight;—of hearing;—of smell;—of taste and speech;—by touch;—by thy going and coming.

Holy Orders. In organized society not every member is an officer. In some recognized way, citizens must receive the power and authority therefor. It is no less so in the Church of God; for she is a most thoroughly organized society. Her organism is from God. Hence, are there offices in the Church which only they can fill whom God has empowered to do so. These offices are those of the priesthood.

The Sacrament of Holy Orders is the method established by Christ for admitting male members of the Church to the priesthood and of imparting to them the spiritual powers necessary for discharging the duties of the different priestly offices in the Church.

There are four degrees of officers whose office is by divine institution and ordinance. They are the offices of Deacon, Priest, Bishop, and Pope. Other officers, such as Reader, Acolyte, Subdeacon, Archbishop, Cardinal, etc., were introduced by the Church herself for the more orderly carrying on of divine service and for the better management of the many works for the benefit of mankind in which she is engaged.

The sacramental sign is made up of the imposing of hands with the handing over of the instruments of the respective office, both actions being accompanied by words spoken by the Bishop who alone is the minister of this Sacrament. These words are not the same for each office.

The special sacramental graces imparted are: the spiritual power to offer the Sacrifice of the Mass; the spiritual power to reconcile sinners with God through the ministry of the Sacrament of Penance and to administer other Sacraments;—commission to preach the Gospel;—qualification to take part in the government of the Church according to the measure of the office received;—and the gratuitously God-given claim for special assistance from on high to discharge properly

the duties of the priesthood and to live worthily the priestly life.

The Lord Jesus instituted this Sacrament when He enjoined on His Apostles and their successors in the priestly office to do what He had done at the Last Supper, which was to offer His body and blood under the appearances of bread and wine; and when during the evening of the first Resurrection-Day, He made them and their successors God's deputy judges to release from sin the truly repentant or to retain sin unto offenders who are not repentant. The Apostles so understood it; for they conferred the Sacrament of Holy Orders. Acts, VI. 1-6, XIII. 1-3. What was thus done in Apostolic times, the Church always held to be necessary.

In a large sense, all Christians are priests for offering to God the sacrifice of the godly life in Christ Jesus; but this is not the sacramental priesthood of the Church.

Matrimony. Marriage is a state of life instituted by God Himself; therefore it is subject to His ordinances which no human authority may set aside. There came to Jesus, "Pharisees tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them: Have ye not read that He Who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but

one flesh. What therefore God hath joined together, let no man put asunder." Matth. XIX. 3-6.

The Catholic Church has always taught that marriage validly contracted between persons who have attained to the supernatural dignity of adopted children of God through Baptism is a Sacrament. It was a sacred institution from the beginning; but Christ Jesus added to it the sacramental element. That this is so, is apparent from the way the Apostle of the Gentiles wrote about marriage, showing that from Christ and in the Church it received a something which it did not have before and which it has not got now among those who do not belong to Christ through Baptism: "Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. He is the Savior of His body. Therefore as the Church is subject to Christ, so let the wives be subject to their husbands in all things. Husbands love your wives as Christ also loved the Church and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life: that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh, and of His

bones. For this cause shall a man leave his father and mother and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church." Eph. V. 22-32.

Marriage is a contract between one man and one woman faithfully to be to one another respectively husband and wife until death do them part, for the purpose of begetting and educating offspring, and for the purpose of securing the mutual social and spiritual aids to be obtained from conjugal home-companionship.

Children are the chief purpose of marriage. The Catholic Church recognizes only one mode for legitimately regulating the number of offspring. It is the honestly chaste life, the couple honorably living together as brother and sister for periods of time as they may determine by mutual consent. To be faultless the motive for this arrangement should be virtuous; for when the Lord blessed the married state he said: "Increase and multiply, and fill the earth. . . ." Other methods of regulation are both very sinful and degrade marriage to a condition of disgraceful lust. How can they who thus offend, hand on to their children, should they have any, aught but a vitiated sexual heredity?

The sacramental sign of the Sacrament of Matrimony is the marriage contract actually entered into by the couple. The contracting parties are the ministrants of the sacrament. The priest blesses the union and is the chief official witness thereof for the

Church. The special graces conferred are assurances of supernatural aids for the proper fulfillment of the duties of Christian parenthood, for fostering between husband and wife chaste conjugal love and mutual fidelity, and for easier sexual self-control.

Having been elevated to the dignity of a Sacrament by the Savior, the Church is the divinely appointed custodian of the marriage of adopted children of God, having authority to determine under what conditions it may be contracted both lawfully and validly.—Legislation relative to the civic effects of marriage belongs to the State.

Character. The Sacraments of Baptism, Confirmation, and Holy Orders, can be validly received only once by each individual, because in addition to sanctifying grace which they impart, they also impress what Catholics name *Character*. The Catechism of the Council of Trent reads thus: "When the Apostle says: 'Now He that confirmeth us with you in Christ, and hath anointed us, is God: Who also hath sealed us, and given the pledge of the Spirit in our hearts,' he clearly designates by the word 'sealed,' this sacramental Character, the property of which is to impress a seal and mark on the soul. This Character is, as it were, a distinctive and indelible impression stamped on the soul. . . ."

Sacramental Character is a spiritual enabling qualification whereby the recipient is empowered to receive or do something sacred as a member of God's family of adopted children, which is the Church; conse-

quently, it also distinguishes him from those who have not been thus sacramentally qualified. The same Catechism of the Council of Trent writes: "This Character has a twofold effect, it qualifies us to receive and perform something sacred, and distinguishes us one from another. In the Character impressed by Baptism, both effects are exemplified; by it we are qualified to receive the other Sacraments; and the Christian is distinguished from those who profess not the name of Jesus. The same illustration is afforded by the Characters impressed by Confirmation and Holy Orders: by the former we are armed and arrayed as soldiers of Christ, publicly to profess and defend His name, to fight against our domestic enemy, and against the spiritual powers of wickedness in high places, and are also distinguished from those who, being newly baptized, are, as it were, new-born infants: the latter combines the power of consecrating and administering the Sacraments, and also distinguishes those who are invested with this power, from the rest of the faithful. The rule of the Catholic Church is, therefore, inviolably to be observed: it teaches that these three sacraments impress a Character and are never to be reiterated." This Character is not lost by the commission of sin, not even of grievous sin; for it is an empowering qualification which does not necessarily sanctify.

Sacraments of the Dead. Baptism and Penance or Confession are for the imparting of the spiritual life of grace to those who are without it, either be-

cause of original sin or because of personal sin committed after Baptism. Baptism gives this life to those who never had it; and Penance to those who lost it through the personal commission of grievous sin after having been baptized. Hence, the name; for these Sacraments are for the spiritually dead that they may obtain supernatural spiritual life.

Sacraments of the Living. The other five Sacraments presuppose the recipient in possession of such spiritual life. They intensify the life which the recipient obtained either through Baptism or Penance. Hence, also their name. They are for those who are already alive unto God.

Disposition. Whilst Catholics firmly believe that the Sacraments do not derive their effectiveness from the devotional dispositions of either recipient or ministrant, but directly from God Who uses them as instruments of His mercy, they also hold that the personal sinfulness of the recipient can impede the beneficial work of the Sacraments in the soul. To receive the Sacraments in a grievously sinful manner, impedes the beneficial work entirely and renders the recipient guilty of a mortal sin of sacrilege. Lesser sin and the lack of spiritual energy do not impede the substantial effectiveness of the Sacraments, but only the extent and intensity of the effect produced. Hence, those who receive the Sacraments with better subjective dispositions, are benefited more thereby than they would be, if they were less well disposed or prepared. More briefly, the less obstruction the Sacra-

ments meet in the recipient, the more they will benefit him. As an illustration, take fire. It will burn dry wood more readily than moist wood. If the wood is too wet, it will not burn at all until sufficiently dried out. But the being dry does not impart to fire the power of combustion, neither does being wet deprive fire of this power; but these conditions either place or remove obstacles to the action of combustion which is the natural effectiveness of fire. It is so with the recipient's disposition in regard to the action of the Sacraments. In a general way, personal sinfulness is an obstacle to the action of the Sacraments; repentance and the love of God are favorable dispositions.

CHAPTER XXIV

CHARACTERISTICS OF THE CHURCH

Such important functions in the rehabilitation of mankind having been assigned to the Church, it is to be expected that God has made it possible for men of good will to find her. She must bear traits by which she can be known with certainty by those who wish to know her. What is more, it is in harmony with God's merciful providence, that these traits should be of such a nature that they can be discovered with comparative ease even by the unscholarly. These traits or characteristics are called NOTES or MARKS of the Church. They are four and are mentioned in the Nicene Creed: UNITY, SANCTITY, APOSTOLICITY, AND CATHOLICITY.

Unity. By unity is meant sameness or identity for all times and the world over, in all things for which the Church claims divine origin. Hence, the same faith and moral standards, the same Sacraments, the same essential government, the same conditions of membership, today and for all future times as in the days of the Apostles. No additions to revealed doctrines or precepts; but only development, meaning thereby a more thorough explanation and understanding of what was revealed prior to the death of the

last surviving Apostle. The same sacramental system; not more Sacraments in one age than another, for one nation than for others. The government for the entire Church wherever found, consisting of the invisible headship of Christ, and the visible headship of the Pope for the entire Church, and Bishops for limited territories having Priests and Deacons under them.

Wherefore, one divinely established Church, not many churches; one faith, not many discordant creeds; one definite divinely instituted sacramental system, not several; one form of divinely organized government, and not conflicting forms of it; one revealed standard of morality, not different standards for different people and different times; one divinely appointed mode of worship centering about the Eucharist, not discordant forms of worship.

The Lord Jesus emphatically affirmed unity to be a characteristic of His Church: "And other sheep I have, that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." John X. 16. In His prayer for His followers at the Last Supper, He pleaded with His Father: "Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one, as we also are one. . . . And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in us; that the world may believe that

Thou hast sent Me. And the glory which Thou hast given to Me, I have given to them; that they may be one, as We also are one: I in them, and Thou in Me; that they may be made perfect in one: and the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John XVII. 11, 20-23. The Apostle of the Gentiles wrote to the Ephesians: "I, therefore, a prisoner in the Lord, beseech that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all. But to every one of us is given grace, according to the measure of the giving of Christ." IV. 1-7.

Sanctity. The meaning of sanctity or holiness is freedom from moral blemish and the possession of the spiritual perfection which one's calling demands. As applied to the Church, it means:—that her founder is holy;—that she as a divinely instituted system or organism is holy;—that her ministrations are holy;—that her teaching is holy;—that her regulation of conduct aims at goading her members to live holily by avoiding what is sinful and striving for what is unto God;—that she never sanctions what is unholy;—that she is always intent on imparting to mankind the fruits of Christ's redemption;—that her constant striving is

to induce all men, and her members particularly, to so conduct themselves that they may be found worthy to enter into life everlasting;—that she never tires of holding up as an ideal for the imitation of all, the human life of Christ Jesus, the Son of God Incarnate Who was crucified;—that very many of her members are truly holy, even though not a few of them fall short of the supernatural standards of living which she inculcates in season and out of season.

That the Church must be holy in this sense is evident; for Christ is her founder and He promised to be with her to the end of time in such a way that the gates of hell, the symbol of evil, shall not prevail against her. Hence, St. Paul wrote to the Ephesians: “Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by a laver of water in the word of life: that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.” V., 25-27.

Catholicity. Christ died for the redemption of all men; therefore the Church established by Him and through whose ministry the fruits of His atonement are destined to be imparted to mankind unto the end of time, cannot be merely a local or national church; but she must be universal, international, Catholic. Gradually she must reach out to all countries and peoples, offering them the opportunities for conversion to the faith of Christ. It is for this

reason the Lord Jesus gave her the commission: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned." Mark XVI. 15-16. Hence, even in the days of the Apostles, St. Paul was able to write: "Faith then cometh by hearing; and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world." Rom. X. 17-18. And to the Colossians he wrote: "For the hope that is laid up for you in heaven, which you have heard in the word of truth of the gospel, which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth." I. 5-6.

Apostolicity. The Church established by Christ must be able to trace the beginning of all within her, for which supernatural origin is claimed, back to Him through the ministry of the Apostles; for to these chosen men did He commit the carrying into effect what He had planned and ordained in regard to His Church. During the years of His public ministry, He trained them for the work of the actual establishment of the Church throughout the world after His death. He taught them: the doctrines of the Christian faith and the precepts of Christian morality and spiritual perfection;—the sacramental ministry by means of which the fruits of His redemption were to be imparted to

men individually unto the end of time;—the worship which should center about the Eucharist;—the constitution of the Church as an international or catholic religious body and the essential organization of her government;—the privileges and conditions of membership. In a word, He conducted what may be described as a theological seminary for the training of the Apostles in all that was necessary for them to carry out His plans in regard to the Church.

Hence, only that Church which can trace back to the Apostles her history, can be the true and only Church of Jesus Christ. Churches which cannot so trace their history, are man-made churches; therefore, they are not the Church through whose preaching, ministration, worship, and government, the fruits of Christ's rehabilitation can come to men; for they are not "built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building, being framed together, groweth up into an holy temple in the Lord. In Whom you also are built together into an habitation of God in the Spirit." Eph. II. 20-22.

The True Church. The only Church in which are found these four characteristics of Unity, Sanctity, Catholicity, and Apostolicity, is the Catholic Church. Therefore whoever would attain unto the rehabilitation secured for man by Christ Jesus must accept her teaching, ministration, communion, and government, when the same have sufficiently been made known to him.

Other Churches. There are many other churches which claim for themselves the ministration of salvation and identification with the Church established by Christ Jesus; but they cannot make good their claim, because they lack the above four characteristics of the true Church. There is no unity among them; for they are many, teaching conflicting doctrines.—They have not the sanctity which is derived from Christ as founder; for they were established by men who did not and could not adduce evidences of an apostolic commission given to them.—They are not catholic; for they avow themselves to be either congregational, local, or national, and they disown a center of Church government and of authoritative teaching for the whole world.—They certainly are not apostolic in their origin, as may easily be seen from the table given on page 141. Only chief non-Catholic modern churches are mentioned. It would be an enormous task to enumerate their many subdivisions. The data are taken from the *Encyclopedia Britannica*. In every case the earliest given date is here set down, volume and page being assigned.

None of these churches had an earlier beginning than the XVI. century. When they came into existence the Catholic Church had been in existence close unto fifteen hundred years. She traces her history in unbroken succession back to the days of the Apostles. She is the only Church able to show conclusively that Christ Jesus is her Founder. The date of her establishment is A.D. 33.

These four distinctive marks of the true Church are reinforced by another mentioned by the Lord Jesus Himself. It is persecution,—not persecuting, but *being persecuted*: “And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for My sake, for a testimony to them and to the Gentiles: but when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that Hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for My name’s sake: but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. The disciple is not above the master, nor the servant above his lord. If they have called the good man of the house Beelzebub, how much more them of

<i>Name of Church</i>	<i>Founder</i>	<i>Where Founded</i>	<i>Date</i>	<i>Reference</i>
ANABAPTIST:	Three Zwickau Prophets, Thos. Muenzer, Nicolas Storch, Mark Thos. Stuebner.	Germany.	1521	I., 904
BAPTIST:	John Smith or Smyth, Thos. Helwys, and— Morton.	Holland and England.	1609	III., 372
CONGREGATIONALIST:	Robt. Browne.	England.	1580-81	VI., 931
CAMPBELLITE OR	Thos. Campbell, Alex- ander Campbell, Barton Warren Stone.	Kentucky.	1832	VIII., 311
DISCIPLES OF CHRIST:				
EPISCOPALIAN:	Henry VIII.	England.	1529-36	IX., 447
LUTHERAN:	Martin Luther.	Germany.	1517-25	XVII., 135
METHODIST:	John Wesley.	England.	1738	XXVIII., 529
CALVANIST OR	John Calvin.	France and Switzerland.	1534	V., 72
PRESBYTERIAN:				

his household? Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear Him that can destroy both body and soul in hell." Matth. X. 14-28. In His last discourse before His death, Jesus said to His disciples: "These things I command you, that you love one another. If the world hate you, know ye, that it hath hated Me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you: if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake: because they have not known Him Who sent Me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also." John XV. 17-23.

The history of Catholicism is one of being persecuted. From the beginning until now, the Catholic Church has been assaulted by every unfair method of attack. She has been the victim of every form of persecution from that of the savagery of the heathen

Roman emperors to the refined trickery of diplomacy. Many of her unruly powerful members made her path a most difficult one. Her open enemies resorted to every available method to destroy her. But today the Catholic Church is more flourishing and mightier than ever, and her enemies cannot but recognize it.

It is only human that her faithful members should smart under the pain of being thus everlastingly persecuted; but it is Catholic to rejoice in being able to point to this ever-present foretold sign by which to know the true Church of Jesus Christ: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you." Matth. V. 11-12. Which other church can lay claim to this divinely distinctive mark of being truly Christ's Church?

CHAPTER XXV

THE ATTRIBUTES OF THE CHURCH

The Church founded by Jesus Christ, to be of any permanent benefit to mankind, must have the attributes of indefectibility, infallibility, and supremacy or recognized headship; for, without these, she could not continue one, holy, apostolic, and catholic.

The history of Protestantism is tangible evidence of the truth of this statement. The so-called Reformation of the sixteenth century is founded on the theory that the Church went wrong, that she made and makes mistakes in her teaching of God's revelation, that there is no central government for the whole Church. As a result of this Protestantism is the opposite of unity, apostolicity, and catholicity. It is divided and subdivided into so many opposing sects, that as a system of religion it is utterly bewildering. It is certainly not apostolic; for neither the trunk of it nor any one of its branches, comes any nearer to the days of the death of the last of the Apostles than fourteen hundred and nineteen years, as can be seen from the diagram given on a preceding page. It is not catholic or international; for it is everlastingly taunting Roman Catholics with disloyalty to national governments, because they acknowledge a central government for the whole

Church. As a system Protestantism is not holy, whatever its individual members may be; for it proclaims justification by faith alone, the imputation of the merits of Christ, and vicarious atonement, in a manner which does away with the necessity of personal good works for adults, as a condition of salvation.

To Catholics the Protestant system is unintelligible and at the same time intellectually repellent. The civic organization of the United States is claimed to be the most free and democratic known to history. Americans sacrificed everything to make the world safe for their brand of democracy. Yet the American system postulates a most effective central government and a supreme court whose decisions are rated practically as infallible; for both the action of the executive and of the supreme court is final in each one's respective sphere. The federal constitution is the creed of Americanism. It is a collection of American dogmata which are authoritatively interpreted by the supreme court and effectively enforced by the mighty arm of a strong supreme executive. Americans do not claim indefectibility for their system of government; first, because it is man-made; and, second, because amendment after amendment is being enacted.

Indefectibility. By indefectibility, Catholics understand that the Church, as the divinely constituted system of revealed religion, shall last to the end of time, and that the system itself shall neither break down

nor go wrong nor be changed in anything for which divine origin is claimed. Members, even in large numbers, may go wrong. Entire nations have fallen away from the unity of the fold. The same misfortune for mankind may happen again; but the Church will last unto the end of time.

The doctrine of indefectibility does not mean that everything in the Church must necessarily be of divine institution; for according to Catholic belief divine revelation and institution is not opposed to the use of human methods which do not conflict with what God has made known and ordained. Hence, though divinely appointed conditions of membership always remain the same, for safeguarding these better, the Church may add also others in harmony with them:—though her divinely established form of government undergoes no change, she is at liberty to work out the detail of government in such wise as to attain the best results:—though her sacramental system will be the same for all ages as it was in the days of the Apostles; for the more reverent ministration and reception of these same sacraments the Church adds ceremonial:—though the doctrines of Christ as preached by the Apostles remain intact, without additions or subtractions, she constantly more fully explains these doctrines according to the varying and progressive needs of the human mind; but it is always the same old doctrine which is explained, the same old meaning being ever retained:—her divinely ordained worship remains always what it was in the

beginning, however much she may judge it opportune to vary the ceremonial to add greater splendor, majesty, and devotional inspiration to the performance of the divinely instituted worship.

Wherefore, according to the Catholic understanding of the religion of Jesus Christ, there is ample room for the development which is scarcely separable from human effort, and underlying this development the entire unchangeableness of everything which is of divine origin. As time goes on, the Church without changing, failing, breaking down, or going wrong, helps her members to understand better "the depositum fidei" (which is the whole collection of God's revelation), and aids them to fit themselves better into the requirements of this same revelation, using for this purpose everything, even the purely human, which can be made to harmonize with such revelation. Thus the indefectibility of the Church, combined with her assimilative vitality, is a sublime concrete verification of the following beautiful words of the Savior: ". . . Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old." Matth. XIII. 52. The Church is the divinely instructed scribe and householder; the treasure is the deposit of faith committed to the Apostles by the Savior; the bringing forth out of the treasure new things and old is the guidance of the Church helping her members to know better and more fully what the treasury contains and to use the con-

tents more thoroughly to their greater spiritual advantage.

That the Church of Christ must have this kind of indefectibility is most forcibly proclaimed by the Apostle of the Gentiles: "I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another, only there are some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: if any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ." Gal. 6-12.

Neither indefectibility nor infallibility should be taken to mean *inability to sin*. From the least to the Pope, Catholics are lowly enough to realize that they may lapse into sin, even great sin, if they provoke God to withhold the timely assistance of His grace.—A joy to the Catholic heart is the belief in the entire sinlessness of Mary, the Mother of Jesus. Of course, Jesus could not sin, because He was and is both God and man.

Infallibility. To Catholic mentality, a divinely instituted international Church, which can blunder in her official teaching, would be to mankind more of a misfortune than a blessing. The record which Protestantism has made for itself confirms Catholics in this belief; for one of the chief contentions of Protestantism is, not only that the Church established by Christ can err, but also that she did err: wherefore the necessity for the Reformation. Seeing what harm has come from this tenet, Catholics cling tenaciously to the doctrine of the Church's infallibility.

By infallibility is understood the divine safeguard which secures the Church against error in her definitive official statements and explanations of doctrines pertinent to faith and morality.

The teaching infallibility of the Church is vested in two subjects; one is the Pope, General Councils are the other. A General Council is a congress of the Catholic Bishops of the world, under the presidency of the Pope, presiding either in person or through a representative appointed by him. The Pope without the Council is infallible; but Councils without the Pope are not infallible: wherefore the action of Councils must receive the approval of the Pope; but the acts of the Pope do not need the approval of Councils. The Decisions of the Pope and of the General Councils are effective prior to and independently of the acceptance and approval of the members of the Church.

The decree of the Vatican Council which defines

the official teaching of the Church in regard to the Pope's infallibility, is also a declaration of what the infallibility of General Councils is: "The Roman Pontiff, when he speaks *ex cathedra*—that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church—is, by reason of the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently that such definitions of the Roman Pontiff are irreformable of their own nature (*ex sese*) and not by reason of the Church's consent." *Ap. Catholic Encyclopedia*, Vol. VII., page 796.

Hence, infallibility is claimed, not for all papal and councilar acts, but only for definitive official statements and explanations of doctrines pertinent to faith and morals, which are promulgated under the conditions set forth in the above decree of the Vatican Council.

Furthermore: "It should be observed in conclusion that papal infallibility is a personal and incommunicable charisma, which is not shared by any pontifical tribunal. It was promised directly to Peter, and to each of Peter's successors in the primacy, but not as a prerogative the exercise of which could be delegated to others. Hence doctrinal decisions or instructions issued by the Roman Congregations, even when ap-

proved by the Pope in the ordinary way, have no claim to be considered infallible. To be infallible they must be issued by the Pope himself in his own name according to the conditions already mentioned as requisite for *ex cathedra* teaching." Catholic Encyclopedia, Vol. VII., page 796. What these conditions are, is sufficiently stated in the above decree.—["*Ex cathedra* teaching" is definitive official statement or explanation of doctrine.]

Supremacy. The Church, God's family of adopted children on earth, is a social religious organism of men in the flesh, and not an assembly of spirits; therefore, like all organizations made up of human beings, she must have a center of authority which can be approached bodily. Moreover, the Church of Jesus Christ being one for all the nations of the world, can have only one such center of government, not many independent of one another. More briefly, the visible Church of God must have a visible head or a chief executive.

Catholics hold that this divinely established center of authority is the Roman Pontiff, the Pope, in whom is vested all the authority to teach and to govern wherewith Christ endowed His Church. He has been constituted the supreme authority to legislate for the entire Church, to govern Bishops no less than the faithful, to watch over all the ministrations of the Church and to direct them. The headship of the Roman Pontiff is called the Primacy or Supremacy of the Pope.

The authority of the Pope in the Church is not absolute, but constitutional. He is not an autocrat, to do as he pleases; but he must keep within the limits of the authority conferred on him by the constitution. The constitution of the Church is God's revelation, both as set down in the Bible and made known by Tradition.—[The Bible is a written record of God's revelation. Tradition is the handing down by word of mouth revelations which are not recorded in the Bible.]

The Pope's supremacy is limited to the kingdom or family of God's adopted children on earth. It does not encroach on the legitimate domain of civil governments. The Savior declared to Pilate: ". . . My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence." John XVIII. 36. In His answer to the spies sent by the Pharisees to trap Him in His speech, He said: "Render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's." Luke XX. 25. Hence, belief in the Pope's supremacy does not in any way interfere with the allegiance and loyalty of Catholics to their country and government, as was so clearly proven by their behavior during the terrible world-war. The State is supreme in its sphere of ruling the commonwealth, and the Pope is supreme in the sphere of the kingdom of Christ, which is in the world, but not of the world; but the supremacy of both is lim-

ited by God's law and revelation: as the Pope may not do as he pleases, so neither are governments at liberty to do as they please. Both are accountable to God.

The doctrine of the headship of the Pope, as Catholics understand it, does not conflict with the headship of Christ Jesus over the Church. One of the joys of the Catholic faith is belief in the sublimely beautiful words of the Apostle of the Gentiles: "Giving thanks to the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in Whom we have redemption through His blood, the remission of sins; Who is the image of the invisible God, the firstborn of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him. And He is before all, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the firstborn from the dead; that in all things He may hold the primacy; because in Him it hath well pleased the Father that all fullness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of the cross, both to the things that are on earth, and the things that are in heaven." Colos. I., 12-20. The headship of Christ Jesus is that of revelation, organization, redemption, and sanctification. The headship of the Pope is the exercise of the teaching

and governing authority committed by the Lord to His Church. Jesus is head of the Church in His own right and name; the Pope is Christ's Vicar or supreme representative on earth.

Catholics have the best reasons for believing in indefectibility, infallibility, and supremacy, as they understand them; for without these attributes, the Church could not be what God planned her to be. Were she without them, her lot in a short time would be that of the Protestant churches: she would inevitably be divided and subdivided into many sects, carried away by every wind of new doctrine, confined within narrow territorial limits, and the plaything of every reformer who might chance to think that he can improve on the work of Jesus Christ as proclaimed by the Apostles.

In addition to these reasons and others which might be assigned, Catholics have the word of Jesus Christ for their belief in these attributes of the Church. One day Jesus asked His disciples: ". . . But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed this to thee, but My Father Who is in heaven. And I say to thee: That thou art Peter" (the rock); "And upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, shall be bound also in heaven." Matth. XVI. 15-19. The night before

His death, the Lord said to the same Apostle: “. . . Simon, Simon, behold Satan hath desired to have thee, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.” What the conversion was to which the Savior referred is made plain by the words which follow: “Who said to Him: ‘Lord, I am ready to go with Thee, both into prison, and to death.’ And He said: ‘I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me.’ . . . Luke XXII. 31-34. Peter sinned most shamefully; but he also repented most thoroughly.—In the last chapter of the Gospel of St. John is recorded the touching conversation between the risen Christ and the Apostle who had thrice denied his Master: “When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yes, Lord, Thou knowest that I love Thee. He saith to Him: Feed My Lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed My sheep.” Then the Lord foretold how the one-time faithless Apostle but now converted would prove the sincerity of his

love: "Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God. . . ." 15-19.

If these New Testament passages and others which might be adduced, do not mean that the Lord Jesus imparted to His Church indefectibility, infallibility, and supremacy or headship, it is hard telling what they really do mean.

What Jesus willed should be attributes of His Church in the beginning, He also ordained should continue to be her attributes until the end of time. What Jesus gave to Peter as the head of His Church, was to be the inheritance of Peter's successors in office, the Roman Pontiffs, the Popes of Rome.

CHAPTER XXVI

THE HUMAN IN THE CHURCH

In their inquiries about the Catholic Church, non-Catholics never tire asking for a Biblical warrant for Catholic practices. The inquiries seem to assume that in God's Church there may not be anything which has not been enjoined by express divine revelation delivered before the death of the last of the Apostles; and, consequently, that the admixture of what is human in its origin, must be detrimental to the purity of the religion established by Christ Jesus.

Such a view of Christ's religion is entirely foreign to Catholic belief. Catholics hold that anything and everything human which can be made to harmonize with revelation, may be adapted to the needs of the Church and of her ministry, as she may judge proper; for Catholics do not regard the acceptance of supernaturally revealed religion to imply a divorce from human nature and its activities, but an elevation of both to a higher level. Neither do they believe that the profession of the faith of Christ does in any way interfere with the fullest legitimate exercise of human ingenuity, or with the use of the results of such ingenuity in furthering the greater effectiveness of their devotional life and of the work of the Church gener-

ally. They, however, insist most energetically that the teaching and governing authority of the Church is the only qualified judge who may finally determine what results of human effort do or do not harmonize with Christ's revealed religion and its practice.

Hence the Church welcomes to her places of worship, rich stained windows, the noble productions of painting and sculpture and of the plastic art; not indeed to offer them any divine worship, but to use them as aids to fix the attention of worshipers. In proportion as the aid received from her members permits, she erects the most artistic edifices which architects can devise and the skill of mechanics can execute. She adds attractiveness and splendor to her worship by the judicious use of flowers, lights, robes, music, and elaborate ceremonial. She fosters the study of every human science and puts the aspirants to her priesthood through a prolonged training in many branches of human learning. She accepts the findings of scientific investigation, and once they have been legitimately established, she uses them in the furtherance of her work whenever they are serviceable. The only science and results of human effort which she emphatically rejects and opposes, are those of fraudulent kinds.

To this same attitude of acknowledging harmony between the natural and supernatural, may be traced the multitude of opportunities for individual preferences in the matter of private devotions which the Church permits and fosters among her members. Their prac-

tice is not enjoined, but permitted and encouraged among the faithful to whose piety they appeal. Catholic devotional books exhibit a great variety of these practices. In like manner does she provide for her members many diverse opportunities for aiding in her work for the benefit of mankind. Hence, the great array of her religious orders and congregations and associations for both men and women, such as: the Benedictines, Franciscans, Dominicans, Jesuits, Passionists, Brothers of Christian Schools, etc., for men; and the Sisterhoods founded for seclusion and prayer, for the care of the orphan, sick, aged, wayward, and for the teaching of youth, such as the Sisters of Mercy, Sisters of Charity, the Little Sisters of the Poor, the Sisters of the Good Shepherd, Poor Clares, etc.

Catholics do not claim that these manifestations of the Church's intense spiritual vitality, were expressly included in the collection of doctrines and ordinances which the Savior committed to the preaching of the Apostles: they do, however, claim, and justly so, that there is nothing at variance in these manifestations of intense spiritual life with the letter or spirit of God's revelation. They go farther, and maintain that there is perfect harmony between them. Yes, they go even farther than this; they insist that the substance, though not the precise concrete form of these manifestations of the Church's assimilative vitality, is suggested by revelation, and that these manifestations of life are lifted unto the supernatural level by the meaning which

the Church puts into them and by the motive which calls them forth and inspires them throughout.

Catholics, therefore, do not understand and cannot admit that there is antagonism: between nature and grace,—sin and grace are in direct opposition, but not nature and grace;—between science and faith;—between striving for success in earthly endeavor and Christian hope;—between the charity of Christ and sane philanthropy;—between variety in the manifestations of the devotional spirit and true Christian worship;—between entire loyalty to God's revelation and the use of the works of art in churches. What Catholics do insist on without any compromise, is, following in all such matters the guidance of the Church, whose judgment and prudence are safeguarded by the abiding presence and direction of the Holy Spirit.

CHAPTER XXVII

THE HOLY GHOST AND THE CHURCH

A supernatural system of ministration such as the Church is, calls for truly extraordinary divine safeguards against failure; for the brainiest and best men are subject to too many limitations, to manage successfully an institution so wonderful as the Church of Jesus Christ must be. If left to mere man, the Church must be a failure, man being what he is known now to be. The long and sad history of heresy, and of sinfulness among the members of the Church in all ages, is proof of this statement. The great heresy of the sixteenth century, which is known as the Reformation, continues from day to day to show more tangibly, what the fate of the Church of Jesus Christ must be, if left to the management of man. Many originators of heresy and schism were decidedly gifted men; some of them were also very good men in a way: but see what a laughing-stock they have made of the Christian religion to the very heathen! If they be right, then Christ preached as many conflicting gospels as there are Protestant churches! How absurd!

God's safeguard against the failure of the true Church as an organized system of divine ministrations,

is the ABIDING PRESENCE AND GUIDANCE OF THE HOLY GHOST, the Third Person of the Blessed Trinity. This faith is proclaimed by the Apostles' Creed; for its doctrines about the Church begin with: "I believe in the Holy Ghost." To this faith Catholics cling most tenaciously. It is not human cunning, or human power, or human wisdom, or other human accomplishments, which have kept the Church as a system true to her commission; but the ever watchful presence of the Holy Spirit does so keep her.

The following passages from the New Testament bear out the correctness of this belief: ". . . And now I go to Him That sent Me, and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in Me. And of justice: because I go to the Father; and you shall see Me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, he will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come, He shall show you. He shall glorify Me; because He shall receive of Mine, and shall show

it to you. All things whatsoever the Father hath, are Mine. Therefore I said, that He shall receive of Mine, and show it to you." John XV. 5-15.—"And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him: because He shall abide with you, and shall be in you. . . . These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." John XV. 16-17 and 25-26. Immediately before His ascension, He commanded them to remain in Jerusalem until they should have received the Holy Ghost: ". . . But stay you in the city, until you be endued with power from on high." Luke XXIV. 49. In Acts, St. Luke narrates the incident more fully: "They therefore who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel?" How little they thought of a spiritual world-kingdom! Their view had not even then reached beyond the petty confines of Israel! The Lord answered them: ". . . It is not for you to know the times or moments, which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth. And when He had said these

things, while they looked on, He was raised up: and a cloud received Him out of their sight." I. 6-9.

But what a change came over them, after they had received the Holy Ghost! Gradually they understood that their labor was to be, not for an earthly kingdom in Palestine, but for a spiritual world-kingdom! In the coming of the Holy Ghost on that first great Pentecost, the Church received her divine Strengtheners, Guide, and Manager. Christ Jesus had organized and established the system of her ministrations unto salvation; but actually starting the system on its work and managing it while at work unto the end of time, are committed to the Holy Spirit. He is the power from on high safeguarding the Church, as the living organism of God's family of adopted children on earth, against failure.

It was so understood in the days of the Apostles. At the first Council of the Church, held in Jerusalem, the Apostles made known officially to converts from heathenism their momentous decision anent the Law of Moses in its bearing on Christians, using this formula: "For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols. . . ." Acts XV. 28-29.

St. Paul exhorting the Elders at Ephesus to be vigilant in attending to their pastoral duties, spoke to them thus: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath

purchased with His own blood." Acts XX. 28. In the thirteenth chapter of the same book, is found this passage: "Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate Me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying, imposing their hands upon them sent them away. So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus." 1-4. When St. Peter reproached Ananias, he said: ". . . Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? . . . Thou hast not lied to men, but to God." Acts V. 3-4. Writing to the Corinthians St. Paul bears this witness to the work of the Holy Spirit in the Church: "Wherefore I give you to understand, that no man speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operation, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another the word

of knowledge, according to the same Spirit; to another, the grace of healing in one Spirit: to another, the working of miracles: to another, prophecy, to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. But all things one and the same Spirit worketh, dividing to every one according as He will. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink." I. Cor. XII. 3-13. And thus in the writings of the Apostles is there reference to the guiding, controlling, and managing influence of the Holy Ghost in the work of the Church.

The constant practice of Catholics, even more than official definitions of doctrine, points clearly to the continuance of this belief in the abiding and guiding presence of the Holy Spirit. This belief inspires and sustains that trusting reliance of Catholics on the Church; for they know on the strength of God's word, that her safeguard against failure and the promise of her success are built not on the ability, sanctity, and far-reaching influence of great men, but on the power from on high, the Paraclete.

Charismata. Just how this divine safeguard and promise work out in detail, Catholics often do not know; neither are they overcurious to find out: for they realize that: "As it is not good for a man to

eat too much honey, so he that is a searcher of majesty, shall be overwhelmed by glory." Prov. XXV. 27. It is entirely enough for them to be aware, that the Holy Ghost is with the Church, watching over her and guiding her as only God can.

However, they have not been left altogether in the dark about the methods of this guidance. As need arises, God imparts to some of His adopted children a greater abundance of gifts of the unusual kind, whose purpose is not so much the sanctification of the individual as the up-building of the Church from within or for her advancement without. The Apostle of the Gentiles enumerates some of these in the last passage from his writings given above, and again in the concluding verses of the same chapter: "And God indeed hath set some in the Church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?" Notice, how the Apostle insists on the fact that these gifts are not common to all the members of the Church; some have one gift; and others, another. He devotes the fourteenth chapter of the same letter to setting down rules for the orderly exercise of two of these gifts in the Church.

Prior to His ascension into heaven, the Lord Jesus enumerated in another form some of these gifts after

this wise: "And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them was taken up into heaven, and sitteth on the right hand of God." Mark. XVI. 15-19.

In the early days of the Church, these gifts were very frequently bestowed and their exercise was quite noticeable; but it would be a mistake to assume that they were imparted to every convert or that those who had been thus favored, could use their gift at pleasure. St. Paul certifies to the contrary, as may be gathered from the passages given above. The purposes of these gifts were to advertise the new kingdom of the adopted children of God and to furnish startling evidence in its support,—evidence which could be readily understood even by the least educated: "Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers. If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all,

he is judged of all. The secrets of his heart are made manifest; and so falling down on his face, he will adore God, affirming that God is among you indeed." I. Cor. XIV. 22-25. When, therefore, these gifts were no longer needed either for advertising or for proving in a striking manner, they were less frequently bestowed and their exercise was less startling; for it would be presumption to expect the Lord to work wonders, when ordinary aids suffice.

But the Church is never entirely without these gifts. In every age there have been as there are today, apostolic men who seek out the heathen who "sit in darkness, and in the shadow of death";—missioners with the prophetic spirit who labor among the faithful for the reformation of morals, as did the prophets of old among the Israelites;—scholars singularly gifted for explaining the doctrines of the faith;—the age of miracles is never past;—the helps are amply represented by the great number of men and women who devote their life to every form of personal service of charity;—the Church is never without men whose aptitude for government is truly remarkable;—neither is the gift of tongues and of interpretation of speeches wanting, otherwise how explain the ability of the vast army of Catholic men and women who labor for the salvation of the heathen whose language is foreign to the workers?

The name used in Catholic schools for these methods by which the Holy Ghost works in the Church, is *charismata* or *gratiæ gratis datæ*. The meaning of

the names is, extraordinarily supernatural gifts which are imparted to some only, primarily for the good of the Church and not primarily for the sanctification of the recipients.—This much will suffice to show that God has not left us entirely in the dark about the methods of the Holy Spirit's working in the Church.

Any one who grasps this belief of Catholics in the abiding presence, guidance, and control of the Holy Ghost will realize how they can be so tranquil over conditions which might otherwise shock. It is largely due to this belief, that the presence of sinners, even in high places at times, the occasional administrative blunders of some in authority, the meager attainments of those who now and then get into offices of responsibility, and other like human conditions, do not worry Catholics; for they are confident that the Holy Spirit can turn even these conditions and worse to good account for safeguarding the Church as the divinely constituted organism of ministering to God's family of adopted children on earth. They are mindful of the words of the Apostle: "But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and the things that are not, that He may bring to naught things that are: that no flesh may glory in His sight." I Cor. I. 27-29.

The Protestant Reformation in the sixteenth century, was the work of Catholics who rebelled against

the Church. For those who did not understand her safeguarding from on high, the great and painful falling away made the outlook very dark; but the Church came forth out of the turmoil, stronger and more glorious than ever. The Holy Spirit used Protestantism as a leverage to root out from *among the members* of the Church, not from the Church as *the divinely established system of religion*, hurtful human growths which were hampering her work.

CHAPTER XXVIII

THE COMMUNION OF SAINTS

A most delightful doctrine of the Catholic Church, is that of the *Communion of Saints*. It follows quite obviously from the doctrine of supernatural rehabilitation through the new birth in water and the Holy Ghost. Baptism is the new birth whereby one is admitted to the family of God's adopted children. The Church established by Jesus Christ is this family.

The Communion of Saints is the brotherly spirit dominating the adopted children of God. It is the reciprocal sharing in the good things of the heavenly Father's house. It is the mutual spiritual aid extended to one another by the adopted brothers and sisters of Christ Jesus. It is the home-spirit supernaturally worked into the religious life of man.

In the Catholic Church there is fellowship among all members; even with those who have departed from this life, as is so touchingly manifested in Catholic veneration of the Saints and in prayers for the Souls in Purgatory. All the spiritual supernatural wealth of the Church, represented by her sacred ministrations, may be shared by every one according to his need. All help one another. The Church's many methods for dispensing services of charity and mercy are the won-

der and envy of the non-Catholic world. The best treasures of the Church are as accessible to the least Catholic as to the Pope himself.

God's family, the Church, is divided into two sections: the children who have reached their Father's house, or nearly so; and the children who are still on the way to that home of eternal blessedness. The former are the Saints who have passed through the door leading to that home. This door is a holy death in the Lord. The latter is made up of those children of God who still dwell in mortal flesh, waiting for the death which is precious in the sight of the Lord. The former section is the Church Triumphant. It is made up of those who have won out in the fight against the concupiscence of the flesh and the concupiscence of the eyes and the pride of life and the devil. The latter section is the Church Militant. It is made up of those who are still under the dire necessity of daily fighting the same battle which their brothers and sisters fought before entering into the glory of life everlasting.

Both sections of the Church have two grades of members: those who have attained to full membership; and those whose membership is limited. The Saints in heaven enjoy full membership in the Church Triumphant; for they see God face to face. The membership of the Holy Souls in Purgatory, is limited; for, whilst their eternal salvation is absolutely certain and secured, they have not as yet been admitted to the vision of God: but this limitation is only for a

time; for as soon as they shall have paid the last farthing of the debt due to divine justice at the time of death, they too shall be admitted to the vision of God. Ordinarily Catholics call this subdivision, the Suffering Church. The Catechism of the Council of Trent says: "The Church consists principally of two parts, the one called the Church Triumphant, the other, the Church Militant."

Those who enjoy full membership in the Militant Church or God's family on earth, are baptized persons who are free from grievous personal sin, and, therefore, in a state of grace. The limited membership of the Church Militant comprises baptized persons who have had the misfortune to lapse into grievous personal sin for which they have not as yet obtained God's pardon. Through the baptismal character they are still adopted children of God; but they are wayward children who have lost the good will of their heavenly Father through the failure of that charity which reveals itself in the keeping of the commandments. These can regain full membership in the Church Militant by seeking reconciliation with God through the worthy reception of the Sacrament of Penance, or, as Catholics familiarly express it, by making a good confession. When the Lord preached the Parable of the Wheat and Tares, He taught plainly enough that sinfulness does not deprive the offender completely of membership. The servants would have plucked out the tares; but their master bade them: "No, lest perhaps gathering up the cockle, you root up the wheat

also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barns." Matth. XIII. 29-30. Separating the good from the bad in this life, is too delicate an operation to be intrusted to mortal men. Besides, Christ came to save sinners. He committed the same work to His Church. How save them by driving them away or casting them out?

The beautiful doctrine of the Communion of the Saints is the basis for many consoling Catholic practices. Most prominent among them is the singular devotion to the sacred humanity of the Lord and Savior, Christ Jesus, revealing itself in the remembrance of His Passion and Death, in the practice of the Way of the Cross, in the worship of the Sacred Heart, and in the adoration of the Blessed Sacrament; for Jesus is not only God and man, but He is also the firstborn among many brethren. He is the eldest brother of God's children; they are adopted, but He is the Only Begotten. Then there is the soothing veneration of the Mother of Jesus, imparting to Catholic worship that sweet solace which the thought of mother involves. Jesus gave her to us to be our spiritual mother, a mother by adoption. The honor paid to the saints in heaven is the jubilant remembrance of brothers and sisters who have received the "crown of justice," and who make intercession for us before the Throne of Mercy. The suffrages offered for the Poor Souls in

Purgatory is help given to departed ones who may be spiritually in need; for they too are our brothers and sisters who are loved of God. What a comfort to be able to believe that even after death, our dead are not entirely dead to us and not beyond the reach of our help, nor we objects of indifference to them.

Belief in the doctrine of the Communion of Saints, accounts for pictures and statues of saints in Catholic churches and homes. It explains why so much care is taken of the remains of the saintly dead, and why Catholics consider themselves privileged when ever so small a relic of Saints comes into their possession. The practice the world over of treasuring pictures of one's dead, a lock of their hair, a letter in their handwriting, anything belonging to them, is cherished also by the adopted children of God in their mutual relations with one another.

The Gift of Piety is the divine instinct by which the Holy Ghost moves the members of the Church more and more towards the affectionate manifestations of the family-spirit in the practice of religion. There is no danger of idolatry or of any other form of undue worship; for the least among Catholics understands that divine honors may be paid to God alone and to His Christ; all others receive only what dutiful children give to mother, brothers, and sisters.

CHAPTER XXIX

LIFE AFTER DEATH

Belief in eternal life after death is essential to Catholic faith; for the Apostle declared: "For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins. Then they also that are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the first fruits of them that sleep: for by a man came death, and by a man resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive." I. Cor. XV.

But existence in eternity will not be the same for all men: for many it will be the fullness of the life of blessed filial companionship with God as Father Who superabundantly recompenses His faithful children, enabling them to see Him forever face to face; for many it will be exclusion from this blessed companionship. The former is called heaven and the latter, gehenna or hell.

Catholics believe in three different kinds of exclusion from filial companionship with God. They are called: purgatory; limbo; and hell. The first is an

exclusion for a time only; but the other two are eternal. The second of these is without suffering; but the other two involve very much suffering.

Heaven. Heaven is the eternal home of those who on earth lived the life of dutiful children or who at least died as such. Heaven is the fullness of most intense life with God and His elect, seeing Him face to face as He is, possessing Him as the reward exceeding great, loving Him with an eternal beatific love, and enjoying the glorified life in a way that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." I. Cor. II. 9.

Purgatory. Purgatory is the antechamber to heaven. They who get there are absolutely sure of their salvation, and, therefore, of ultimately reaching heaven. Hence, purgatory is not a permanent condition. It is the temporary exclusion from companionship with God and His elect, in punishment for lesser sins of which one happened to be guilty at the time of death, or for failure to have made proper satisfaction for other sins committed after baptism or for both. Souls condemned to this temporary exclusion, endure great sufferings. The very exclusion itself inflicted as a penalty, is the greatest torture. From the way the Apostle writes, it may be inferred that they also endure the agonies of a mysterious fire: "If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." I. Cor. III. 15.

God does not make known how long this exclusion

shall last; but it certainly shall come to an end for all on the judgment day, when Christ the Lord, the Supreme judge of all mankind, will render to every one according to the works which he hath done in the flesh.

As a consequence of the doctrine of the Communion of Saints, Catholics believe most firmly that they can help to shorten the period of this painful exclusion from the beatific vision of God. The methods for thus aiding the Suffering Souls are prayers, almsgiving, fasting, other works of self-punishment, and by the offering of the Sacrifice of the Mass. However, they do not claim that such works of satisfaction accomplish their purpose independently of the entirely free acceptance of God; for He alone can deliver Souls from Purgatory and He alone does it. He has not committed this power to priest, bishop, or Pope; for their power to bind and loose is for the faithful on earth: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. II. Matth. XVI. 19. Because it is unknown whether or not God has accepted these satisfactions for the Souls for whom they were offered, Catholics continue to pray for their own dead and also for all the Poor Souls in Purgatory, as the Church too does daily in the offering of the Holy Sacrifice of the Mass.

The doctrine of purgatory is one of the most comforting teachings of the Catholic Church. It is also

well-grounded in the Scriptures. Judas Machabeus sent to Jerusalem the money needed to provide the wherewith to offer Mosaic sacrifices for the dead. The account closes with these words: "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." II. Mach. XII. 46. There is only one meaning which can be sanely taken from these words. It is that there is a temporary middle state between heaven and hell, after death: for prayers cannot loose the reprobate from their sins, because their lot is sealed for eternity; the elect in heaven have no sins from which to be loosed, because into that blessed abode nothing defiled can enter; consequently, the prayers must be for souls who are sure of life everlasting, but who are withheld from entering thereon by lesser guilt. The state of these souls Catholics call Purgatory. The name itself is not found in the Bible; but what the name stands for, is a doctrine taught by the Bible.

Limbo. A too much unknown and much misunderstood doctrine of the Catholic Church is the one about Limbo. Whilst not one of her defined doctrines, no Catholic ventures to question its truth; for the teaching of those who denied it, has been censured. Limbo is the name for the eternal exclusion from the beatific companionship with God as Father, for those who during mortal life did not incur any grievous personal guilt, but who also had the misfortune of not obtaining the remission of original sin through the baptism either of water, or of desire, or of blood.

They who are thus excluded from heaven, do not suffer. They enjoy natural happiness. Some claim for them a high degree of such happiness; but it is only of the kind which devout men, left to themselves, could enjoy here on earth. There is in it none of the blessedness of beatific companionship with God Himself such as the elect enjoy.

This exclusion is the unfortunate lot of unbaptized children who die before reaching the age of reason, and also of all other unbaptized persons who never attain to the use of reason; for neither of these classes of persons can incur the guilt of grievous personal sin, because the actual use of intelligence is necessary for the commission of sin, neither can they, for the same cause, elicit the acts which are required for the baptism of desire. They can, however, receive the martyr's crown.

To save their offspring from the danger even of this painless exclusion from supernatural companionship with God, Catholics who are in earnest about their religion, have their babes baptized at an early date after birth; for they are mindful of the Savior's words: "Amen, amen, I say to thee, unless one be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." John III. 5-6.

Believing, as they so justly do, in the necessity of infant baptism, Catholics are amazed at the indifference of so many non-Catholic parents who neglect having

their little ones baptized. Eventually they certainly shall have to concede themselves to have been in the wrong. Then these very parents shall learn to their great sorrow that they were the worst and most cruel enemies of their babes who died before attaining the age of reason. What a revelation the day of judgment will bring for them! But what shall the retribution be?

Hell. Hell is the eternal prison of despair and unspeakable horror for all those, baptized and unbaptized, who die, having on their conscience the guilt of unforgiven grievous personal sin. No matter how many or how great the sins committed during life may be, they will not entail the penalty of hell fire for those who depart this life sincerely and fully repentant. Only those who are unrepentant even in death, shall be lost eternally. What is more, hell is the punishment for grievous personal sin only.

The worst agony of hell is the constant terrible realization of one's loss, and that through one's own personal fault the blessed companionship with God has been forfeited. The tortures of mind and heart which are inseparable from being eternally in contact with criminal classes and with malevolent fallen angels in the midst of the fire prepared for the devil and his angels, are frightful enough to terrify any one; but the anguish caused by them, will be trifling when compared with the pain of the loss of the beatific vision and of the blessed companionship with God as Father.

There is real fire in hell, for Christ so declared.

But just what that fire is, has not been made known to us, further than that it is a fire prepared for the devil and his angels. It is also a physical fire; for the bodies of the damned shall be tortured by it. Therefore, not a real fire only, or simply a spiritual fire; but also a physical fire. To have been told this much, is sufficient for faith. Curiosity would like to know more; but they who trust God, will be satisfied with the words of the divine judge: “. . . Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels.” Matth. XXV. 41.

Resurrection of the Body. Man is partly body and partly spirit; in part animal and in part angel. When they are separated, the body is a corpse and the soul is without the partner of her destiny. Only when the two are actually united, is man the complete being his Creator meant him to be.

Their separation by death was only conditionally planned by God. The condition was the faithlessness of Adam, the first representative of the human race: “Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.” Rom. V. 12. Death in itself, a natural enough condition of man’s composite being, would by God’s infinite power have been prevented, had Adam been faithful to God.

The reunion of body and soul in eternity is part of God’s plan of rehabilitation of man through the redemption accomplished by Christ Jesus, the second representative of the human race: “For by a man

came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order: the firstfruits Christ, then that they are of Christ, who have believed in His coming. Afterwards the end, when He shall have delivered up the kingdom of God and the Father, when He shall have brought to naught all principality, and power, and virtue. For He must reign, until He put all His enemies under His feet. And the enemy death shall be destroyed last: . . .” I. Cor. XV. 21-26.

Hence, the doctrine of the resurrection of the body stands forth so prominently in Catholic belief. On the Judgment Day, the power of God, and not any natural forces, shall cause the dead to come forth from the grave alive, having substantially the same body which they had during mortal life: “Who will grant me that my words may be written? who will grant me that they may be marked down in a book? with an iron pen and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid up in my bosom.” Job. XIX. 23-27.

But whilst substantially the same, the resurrected body shall be otherwise greatly changed. The Apostle of the Gentiles writes thus of the risen body: “But some man will say: How do the dead rise again? or

with what manner of body shall they come? Senseless man, that which thou sowest is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as He will: and to every seed its proper body. . . . So also in the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body. . . ." I. Cor. XV. 35-38 and 42-44. And: "But our conversation is in heaven: from whence also we look for the Savior, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself." Phil. III. 20-21. The change in the bodies of the reprobate shall most assuredly not be unto glory!

Belief in the resurrection of the body is most reasonable; for without the body, man would be an eternally incomplete being. Furthermore, since the body shared in the benefits of grace and virtuous living during mortal life, why should it not share in the reward? So too, the body was an accomplice in the doing of evil deeds, why should it escape the just retribution?

The Great Judgment. At death every man appears before the Divine Judge to be sentenced either for weal or woe.—The Savior foretold that there will also be a most solemn and public judgment, when all

mankind shall be assembled before His tribunal, to hear in the presence of all, the sentence of either eternal reward or eternal punishment: "And when the Son of man shall come in His Majesty, and all the angels with Him, then shall He sit upon the seat of His majesty: and all the nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the king say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and feed Thee; thirsty, and gave Thee to drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink. I was a stranger, and

you took Me not in: naked, and you covered Me not: sick and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment: but the just into life everlasting." Matth. XXV. 31-48. Evidently much more than trust in justification through faith alone will be passed on before Christ's tribunal!

CHAPTER XXX

RULE OF LIFE FOR ADOPTED CHILDREN OF GOD

In Catholic devotional books, one is apt to come across the title: "A Rule of Life." The meaning of the title is obvious to devout Catholics: to those who are not of the fold, it may be somewhat of a puzzle. A rule of life is not a substitute for the Gospel of Christ. It is a selection of practices which are specially helpful to the adopted children of God, to be more faithful to the requirements of their sublime calling. The practices selected are far-reaching in their application to the detail of daily life. The purpose of a rule of life is to stimulate souls to conform more and more to the standard of Catholic living.

The Standard of Catholic Life. We live by standards. The Catholic standard of life is the imitation of Christ Jesus in the lowliness and obedience of His human life. God Himself has set this standard for all who would be saved. Their thoughts, affections, conduct, and aims, must conform to the example left us by the Son of God: "For whom He foreknew, He also predestinated to be made conformable to the image of His Son; that He might be the firstborn among many brethren." Rom. VIII. 29. To live up to the requirements of this sublime standard is not an

easy task; for the world proclaims unceasingly the gospel of pleasure and of the good time. Through the concupiscence of the eyes, the concupiscence of the flesh and the pride of life, the attractions to worldliness are most powerful. Only they who nerve themselves against the deceits of the world and of worldliness by practices like the following, can hope to imitate Christ pre severingly. Explaining these practices will furnish the occasion for calling attention to other Catholic doctrines and duties.

Prayer. Prayer both public and private or individual is much in use among Catholics. This is as it should be; for prayer is affectionate talking to God about what is acceptable to Him as our Father and helpful to His adopted children. An energetic faith in the Fatherhood of God and the brotherhood of His elect is bound to flower into the practice of frequent prayer: "A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh." Luke VI. 45. The neglect of prayer can be readily traced to a faith which falls short of what it should be.

One may pray in thought and affections only, and one may speak his prayerful thoughts and affections either in a whisper or louder. The former is mental prayer and the latter is vocal prayer.

Morning and Night Prayers. Earnest Catholics begin the day with prayer. They are urged to give

their first thoughts and affections of the new day to their Father Who is in heaven. It is the dutiful child's morning greeting to the tenderest of Fathers. So in like manner do they bid Him good night before retiring to rest. The one is the Morning Prayer, and the other is the Night Prayer. The former is thanksgiving for God's watchfulness over His children during the night, a begging for His aid to spend the day worthily in the avoidance of sin and in the doing of one's duty, and offering all that the day may bring for the greater honor and glory of God. The other is a brief devotional review of the day and its happenings, to thank the Lord for His favors and for the good accomplished, to crave His pardon for shortcomings, and to plead for His care during the night.

Every one is at liberty to make up his own morning and evening prayers, or to read them from a book. Much or little time may be given to the practice: however, the more of it, the better, when it is done devoutly and does not conflict with other duties. It would be mistaken piety, to neglect the obligations of one's state of life in order to devote to prayer more time than can be reasonably spared. But, there is little danger of people overdoing it.

Prayer at Meals. Devout Catholics do not fail to pray both before and after meals, acknowledging thereby that all good things are gifts of God, which should be asked for and for which thanksgiving is due Him from His children. These prayers need not be long; neither is there any occasion for reciting them

ostentatiously, especially when at table with non-Catholics: under such circumstances, they may be offered mentally. In homes which are thoroughly Catholic, the entire family joins in offering meal prayers.

Prayer When Tempted. In time of temptation to evil, earnest prayer for divine help to resist and conquer, is necessary. To neglect prayer under such stress, is most apt to be followed by wrongdoing; for the Lord said to His disciples: "Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak." Matth. XXVI. 41. Hence, prayer is more necessary in proportion as the temptation is more grievous. Only fools trust to their own strength and fail to ask God for assistance, when the provocations to evil in thought or desire or conduct are insistent!

Ejaculatory Prayers. The frequent offering of ejaculatory prayers is much recommended to Catholics. These prayers are short, but fervent, declarations of one's affections, addressed to God, to His Christ, to the Mother of Jesus, or the saints of God. They are also intensely earnest appeals for divine favors and aid. They are like so many heart-darts thrown heavenward; hence, their name.

The following are samples of these prayers. "My God, and my all." "O God, grant that I may rather die than offend Thee!" "O God, come to my assistance; O Lord make haste to help me." "Jesus, help me!" "Heart of Jesus burning with love for us, inflame our hearts with love for Thee!" "Jesus, Mary,

and Joseph assist me in my last agony!" "Holy Mary, Mother of God, pray to Jesus for me!" "May the souls of the faithful departed, through the mercy of God, rest in peace!" "Eternal Father! I offer Thee the precious Blood of Jesus in satisfaction for my sins, and for the wants of holy Church!" This last prayer lends itself readily to meet all the needs of the soul, by adding what the heart craves, such as: "in thanksgiving for all Thy favors;" or, "for aid to rid myself of these evil thoughts;" or, "for the conversion of poor sinners;" or, "for the Poor Souls in Purgatory," etc.

This method of prayer furnishes ample opportunity both for interweaving prayerfulness with every occupation and for giving free scope to each one's personal promptings and preferences. It is commendable to make up one's own prayers for private recitations. Of course, even such prayers should be in agreement with faith. The Psalms abound in most beautiful ejaculatory prayers and furnish the model for others suited to every individual need. It is the kind of prayer which is especially suitable for all places, times, and employment, even when at play or abed, for thoughts of God and affection for Him are always opportune.

Choice Prayers. Set prayers most in use among Catholics are: The Lord's Prayer;—the Hail Mary;—the Glory be to the Father;—the Apostle's Creed;—the Rosary, which is a combining the four just mentioned, with the remembrance of incidents in the Savior's life;—acts of faith, hope, charity, and sor-

row for sin;—the Angelus three times daily at the sound of the bell;—the offering of the day and all its happenings for the glory of God and the good of souls.

Prayers for Mankind. They who realize what it means to be adopted children of God are not selfish in their pleadings with Divine Mercy; for they pray for all men, even for their enemies. Hence, Catholics pray for those who are not of the fold that they may receive the gift of membership;—for sinners that they may be converted;—for one's family, friends, country, and government;—for the Church;—for the Poor Souls in Purgatory that the day of their entrance into the blessedness of heaven may be hastened. The favors which may be asked for, are all the needs of life, temporal necessities included; always, however, subservient to the greatest of all blessings which is that God may be known, loved, and obeyed in this life, in order to be happy with Him and His elect in eternity.

Posture When Praying. Whilst one may pray in any posture, standing, walking, sitting, even when abed, alone or in company, at work and whilst playing; yet in church and in the privacy of their homes, Catholics usually kneel. Prayers at meals are recited standing; morning and evening prayers are offered kneeling.—What should always be avoided is parading the fact of one's prayer: "And when ye pray, you shall not be as the hypocrites that love to stand and pray in synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they

have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and the Father Who seeth in secret will reward thee." Matth. VI. 5-6.—There is no more secret chamber than the privacy of one's own spirit. Hence, interior prayer is always prayer in secret, regardless of the surroundings in which it is offered.

Wordy Prayers. The Savior also cautions against indulging in long speeches when praying, and against behaving as if we thought prayer necessary to enlighten God about our many needs. One purpose of prayer is to make us realize our needs and to bring home to ourselves from Whom assistance must be sought. God wishes us to understand how poor we are and how frail, in order that we may be induced to have recourse to Him as children who trust their parents and lean on their support. "And when you are praying speak not much, as the heathen. For they think in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask Him." Matth. VI. 7-8.

Public Worship. The first point of a Rule of Life is prayer, frequent, earnest prayer; for without God's aid no one can live worthily. "Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all those things that are to come, and stand before the Son of man." Luke XXI. 36. The second point of a Rule of Christian

Life is taking part in the family worship of God's adopted children. The devotional services of the Church constitute this worship. The central and distinctive worship of the Catholic Church is the offering of the Sacrifice of Christ's Body and Blood under the appearances of bread and wine. The popular name for this Sacrifice is "The Mass."

Catholics are required to be present at Mass on all Sundays and on a few holy days. These holy days number six for the United States of America. Inexcusable failure to comply with this duty entails the guilt of grievous sin. The fidelity of the bulk of Catholics in complying with this duty, notwithstanding the materialistic conditions of present-day life, is evidence of the sincerity of their faith and of their willingness to make sacrifices for it.

The members of the Church are much urged to attend also Sunday afternoon or evening services, to assist at Mass daily when able, and to take part in other services of which there are many throughout the year; but the obligation to do so is not of the kind which renders transgressors guilty of grievous sin. In proportion as the devotional spirit takes possession of the adopted children of God, will they also be zealous to avail themselves of every opportunity to unite with the Church, their spiritual mother, in honoring and glorifying their Father Who is in heaven.

In addition to church-going, Catholics set aside one day out of every seven in order to be at leisure to care better for the interests of the soul and to be able

to devote more time to the worship of God. Sundays and holy days are days of rest from all unnecessary servile labor. However, innocent amusements which do not interfere with divine service are not forbidden. To engage in unnecessary servile labor is a sin. The length of time so employed determines the gravity of the offense.

Whilst the Mosaic sabbatical laws do not oblige any longer, they are tangible evidence of the spiritual importance attached to the observance of one day of religious rest out of every seven. The evil effects on the individual and society at large, which accompany the neglect of devout Sunday observance, should convince all that the Lord still requires setting aside one day out of seven for rest and worship as His Church may determine.

Remembrance of the Crucified. All the spiritual benefits which God's adopted children enjoy are the fruits of Christ's redemption through His sufferings and His death on the cross. The Church labors to keep the remembrance of this blessed truth ever fresh among her members, using for this purpose devotional practices which have the Crucified for their object.

Sign of the Cross. The most frequently used of these practices is the Sign of the Cross on one's person. With the tips of the open right hand, the forehead is touched, next the breast, then the left shoulder, and lastly the right shoulder. The lines drawn by this action form the shape of a cross. Whilst making this cross, these words are spoken: "In the name

of the Father, and of the Son, and of the Holy Ghost. Amen." These words in conjunction with the sign of the cross thus made, are meant to be a profession of faith in the Unity of Being and the Trinity of Persons in God, and in the redemption of mankind through the death of Christ on the Cross.

From earliest childhood, through life, and when the end draws near, Catholics never tire of this token of their grateful remembrance of what Jesus endured for the love and salvation of man. They begin their prayers with it. In times of temptation they use it as a shield against the assaults of evil. Even wayward members of the Church cling to it, notwithstanding their aberrations. It seems to be a last devotional link which holds them to God's family.

A variation of the Sign of the Cross is making a small cross with the thumb of the closed right hand on the forehead, saying, "In the name of the Father;" then on the lips, saying, "and of the Son;" lastly, on the bosom, saying, "and of the Holy Ghost, Amen." The symbolism of it is easily divined; faith in the mind; love in the heart; and profession of one's loyalty to the Father, Son, and Holy Ghost, and to Christ the Redeemer, both with one's lips and conduct. At times such a cross is made on the lips only, or over the heart only, as a protest against evil or as profession of affection as the devotion of the individual may determine.

Cross and Crucifix. Sincere faith in Christ's redemption as the source of all our blessedness is re-

vealed also in the use of the Cross and of the Crucifix. The difference between the two is, that the former is without a figure of the Christ, whilst the latter has it. The cross is found at some prominent exterior point of Catholic churches and institutions, generally on the highest point. The crucifix is placed on every altar. When people are well enough off to afford it and there is a suitable site for it, Catholics have a large crucifix in some conspicuous place in their houses of worship.—The “Rood-Screen” is a striking feature of Catholic architecture in England.

No Catholic home is furnished as it should be, as long as a fairly good-sized crucifix is missing. In proportion as the devotional spirit is more dominant, will the place of honor be assigned to it in the room made most of. Smaller crucifixes are placed in bedrooms. Still smaller ones are carried about the person at all times by many Catholics, though there is no obligation so to do.

Way of the Cross. A distinctive feature of Catholic churches is a series of fourteen representations, either in painting, print or statuary, fastened to the walls. Each one of these is surmounted by a small wooden cross. The representations exhibit each a different incident of the sufferings of Christ, from His final condemnation by Pilate to His burial. Hence, the name: “Way of the Cross.” The representations are meant to be aids to the grateful remembrance of Christ’s love for mankind, as it is revealed in the sacrifice of His life for man.

The devotion of the Way of the Cross is practiced by moving from one representation to the other and halting for a little while before each. Whilst this is being done, the thoughts are made to dwell on what Christ endured for the salvation of souls, the heart is exercised in affections for Him and in resolves to imitate the examples of His virtuous behavior.

Catholics are mindful of the sufferings of the Christ, not because they gloat over His agonies, but in compliance with His wishes; for He enjoined such remembrance in conjunction with the offering of the Sacrifice of the New Testament, the Mass: "For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come." I. Cor. XI. 26. What practice can be a stronger incentive to godly living than calling to mind frequently the lessons taught by the suffering mortal life of the Christ! What can be a more effective object lesson for showing how displeasing to the heavenly Father is a sinful life! What can goad men on more forcibly to make sacrifices for their soul's salvation than recalling often that Christ died the death of the cross to make salvation possible for them.

Reception of the Sacraments. A most important practice of a Rule of Life is regularity and frequency in the reception of the Sacraments of Penance and of Holy Communion. The former is the divine remedy for spiritual disease or death brought on by sin; the latter is the spiritual nourishment to strengthen the children of God for living the Christlike life: "As

the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same shall live by Me." John VI. 58.

Catholics are exhorted to receive Holy Communion daily, when possible. If prevented from so doing, they are urged to communicate every Sunday or at least monthly. All that is strictly needed for daily Communion is freedom from grievous sin and to receive for the purpose of living a more saintly Christian life. Confession as a preparation for Communion is necessary only for those who have lapsed into grievous sin from which they have not as yet received sacramental absolution: "But let a man prove himself: and so let him eat of the bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord." I. Cor. XI. 28-29. They who have not sinned grievously since their last worthy confession do not belong to the number of persons of whom the Apostle wrote. Their lesser sins should not keep them away from the Holy Table; for these do not constitute the unworthiness of which the Apostle wrote. Thus taught the saintly Pope Pius X.

The Sacrament of Penance is necessary for those only who have sinned grievously after Baptism or since their last worthy confession; but devout Catholics receive the Sacrament often, many do so weekly even when their offenses are far from grievous. They tell their lesser sins and acknowledge in a general way the sinfulness of their previous life. They are en-

couraged so to do in order to receive not only pardon for their shortcomings but also an increase of grace and of the special aids against lapse into sin in the future.—To be a Catholic in good standing, one must confess at least once a year.

They who are regular in the frequent reception of these Sacraments of divine generosity show forth the benefits thereof in the beauty of clean living. It could hardly be otherwise; for it is most unlikely that any one can continue the practice of the spiritual self-culture represented by the devout reception of these Sacraments, and at the same time fail to develop greater and greater Christliness in all his conduct. For this reason the Church never tires exhorting the faithful to cleanse their conscience from every stain through frequent confession and to seek spiritual strength against evil and for good from the more frequent eating of the Bread of Angels.

Sorrow for Sin. A most helpful safeguard against wrong-doing is despising and hating it always more and more, because in itself it is so horrid, entails such hurtful consequences, and is so offensive to God. One is not apt to indulge in anything which he thus sincerely despises and hates.—Wrong-doing is the only really unmixed evil in the universe. To be guilty of it is the greatest of all misfortunes.

To bring about this frame of mind, Catholics are taught to exercise themselves much in genuine sorrow for their transgressions, even the smallest. They are admonished to be sorry not only for recent sins but

also for those of long ago, and for forgiven sin. Yes, whilst reminding them that they may not entertain aught but pity for the unfortunate sinner, it is impressed on them to sorrow over the sins of others and of the whole world, because they are an outrage perpetrated against the infinite Sanctity of God Who is so deserving of all love.

However, greatest stress is laid on sorrow for *one's* own unforgiven grievous sin; for whosoever is so tainted is by this fact alone an enemy of God and the sentence of eternal damnation hangs over him. Genuine Christian sorrow inspired by the love of God removes the taint, reconciles the offender with the Father Who is in heaven, and cancels the sentence of damnation.

This is a most consoling doctrine of the Catholic Church; for it is a touching revelation of God's tender mercy. No matter how many one's sins or how great soever their guilt, God pardons the offender as soon as he despises and hates his wrong-doing above all else, sincerely wishes that he had not transgressed, and gives his word of honor to do his best to sin no more; all this because he loves God Who is so infinitely lovable and to Whom sin is so exceedingly displeasing. To pardon so obtained, is attached the condition that the reconciled offender be resolved to confess these sins too to an authorized priest. Can greater leniency and condescension than this be expected?

God's mercy being so generous, why would any of

His wayward children remain estranged from Him? Why not, at the earliest opportunity, plead with Him for the grace of true repentance, and then labor to arouse oneself to say sincerely from one's innermost soul: "My God and Father, I despise and hate my sins above all else, because they offend Thee Who art so good; I wish from my heart I had not sinned, because by sin I displeased Thee; I am resolved to do all in my power to sin no more: because I love Thee above all for Thine own sake Who art so infinitely lovable." It can be expressed more briefly: "I hate my sins; I wish that I had not sinned; I will not sin again: because I love Thee, my God, above all." Of course, to speak such words with the lips only would be mockery. They must proceed from one's innermost soul.—The spoken words are not even necessary; the sentiments represented by them are sufficient for obtaining reconciliation.

This belief explains why Catholics so often in their private and public devotions repeat the act of perfect contrition, and why they are urged to close the day with it; for who among men is entirely without sin for long? Only they who truly abhor it, can reasonably hope for this special divine protection. They who think lightly of sin do not hesitate much to commit it when human passions clamor for gratification.

Avoid Occasions of Sin. "Safety First" is the notice which, of late years, is posted wherever there is danger. It is a most sane caution. Only the foolhardy run risks which can be avoided.

The Catholic Church never ceases inculcating the same caution in the matter of clean and godly living. There is safety in keeping away from provocations to wrong-doing. Avoidable association with gamblers, with those of evil tongue, with drunkards, with the immoral, and with other evil-doers, is very apt to bring about like conditions in one's own life. Shun such companionship. Safety First! To look upon what is indecent, to listen to what is filthy, to read what is suggestive, to take part in amusements of questionable propriety, to indulge in sentimental companionship with persons of the other sex, are conditions which make the chaste life morally impossible. Whoever would live a clean life, must shun these provocations to evil. Safety First! Pastime of some kind is necessary for all who would escape the affliction of "nerves"; but there are pastimes which lead up to worse misfortunes than unbalanced nerves. There are only too many theatrical performances, moving-picture shows, dances, games wherein the sexes meet over-freely, parties and feastings where intoxicants are unduly used, which ignore wantonly the caution of Safety First.

Whoever courts avoidable danger should not be surprised at being exposed to fierce assaults of temptation. Whoever is responsible for being so assaulted shall most likely often succumb: "A hard heart shall fear evil at the last: and he that loveth danger shall perish in it." Eccli. III. 27. And: "He that toucheth pitch, shall be defiled with it: and he that

hath fellowship with the proud shall put on pride." Eccli. XIII. 1. And: "If thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God than having two eyes to be cast into the hell of fire: where their worm dieth not, and the fire is not extinguished." Mark IX. 46-47.

To expose oneself unnecessarily to the proximate danger of sin, entails the guilt of the sin itself, even though the evil be not actually done. Proximate dangers are those in which the average man or woman is apt to go wrong. So, too, what is not a proximate danger for people generally, may be such for individuals, owing to temperament or habits of life.

If neglecting Safety First is so wicked, what shall be said of children of God who lay snares for the spiritual ruin of the neighbor? "And He said to His disciples: It is impossible that scandals should not come: but woe to him through whom they come. It were better for him that a mill-stone were hanged about his neck and he cast into the sea, than that he should scandalize one of these little ones." Luke XVII. 1-2. Yet so many, otherwise apparently good people, think nothing of scandalizing others by putting in their way provocations to indecency, profanity, drunkenness, neglect of religion, etc: "The Son of man shall send His angels, and they shall gather out of His kingdom all scandals, and them that work iniquity, And shall cast them into the furnace of

fire: there shall be weeping and gnashing of teeth." Matth. XIII. 41-42.

Self-Denial. Our Blessed Savior declared: ". . . If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; for he that shall lose his life for My sake shall save it. For what is a man advantaged if he gain the whole world and lose himself, and cast away himself." Luke IX. 23-25.

Psychologists write of self-denial under the names of inhibition, self-direction, self-control, self-compulsion, self-possession, and moral discipline. They discuss it from the viewpoint of natural conditions. Unfortunately their discussion is too often materialistic. The old-fashioned Catholic names for it are: mortification and self-crucifixion. The meaning of the first is, doing to death wayward propensities; but doing it for the soul's eternal salvation. St. Paul used the second. His meaning is obvious: "And they that are Christ's have crucified their flesh with the vices and concupiscences." Gal. V. 24. In earlier verses of the same chapter, he made plain what he means by the flesh: "Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revelings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God." In the second chapter of the same letter he

wrote these beautiful words which state the Christian purpose of self-denial: “. . . With Christ I am nailed to the cross. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, Who loved me, and delivered Himself for me.”

The purpose of Catholic self-denial is complete mastery over one's animal impulses and the entire subjection of one's spirit to the teaching and example of Christ Jesus, in order to coöperate with God in working out the soul's eternal salvation: “Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into servitude: lest perhaps, when I have preached to others, I myself should become a castaway.” I. Cor. IX. 24-27. Without self-denial, mortification, and self-crucifixion, striving for salvation is like unto “beating the air.”

Catholics are taught from childhood to practice self-denial in many things which are not in themselves sinful, in order to be better prepared to do the same when there is question of what is surely sinful or conducive to sin. Of these practices the following may be mentioned: fasting, which is voluntarily enduring the discomforts of hunger without injuring health;

abstinence from flesh-meats at certain times; abstinence from intoxicants; avoidance of effeminacy in food, housing, clothing, and even in sleep; watchfulness over one's senses, denying them and the fancy what might be hurtful to saintliness; detachment from money through almsgiving and financial contributions to the work of the Church,—parting with money for unselfish purposes is harder for many people than even hunger;—personal service given to the sick and otherwise unfortunate; very much moderation in allowing oneself amusements; and by other conduct referred to above under the head of “Avoid the Occasions of Sin.”

The purpose of self-denial is not to torture the body, but to gain Christian self-mastery, to punish self for wrong done, and to train oneself to live more for what is healthful to the soul and useful for life everlasting than for what is agreeable to animal impulses and the enjoyment of the worldly life. The people more serenely contented and uniformly cheerful are they who practice Christian self-denial.

Spiritual Study. Scholarship is not necessary for virtuous living; but knowledge of one's calling and of its requirements is necessary. Hence, the more God's adopted children know about the dignity to which the Lord has raised them and what returns He expects from them, the better fitted shall they be to live worthily of their sublime vocation.

The ordinary way for obtaining this knowledge is through study: not necessarily through professional

study; but all the same through study suited to each one's condition.

One may study by reflection on what he already knows. This is meditation. He may acquire more and better knowledge by reading and listening to teachers. This is going to school.

Wherefore, they who would live worthily of their calling, will do well by having fixed times for meditating on the truths of the faith, for reading instructive and edifying books which treat of their religion. They should avail themselves of the opportunities for hearing sermons.

The Bible, but especially the New Testament, is the best reading for all. "The Imitation of Christ" by Ven. à Kempis, cannot but be most helpful. "The Catechism of the Council of Trent" will be a revelation to many Catholics. It exhibits learnedly the beauties of their faith and the wonders of God's mercy. "The Faith of Our Fathers" is enlightening and has led many into the Church. The list of Catholic books of instruction and of exhortation is marvelous for its range and variety. Of course, they are not "the best sellers," because they are not sensational; but they are edifying and elevating. Any Catholic publishing house will furnish catalogues gratis on application.—Catholic newspapers keep the faithful in touch with the work of the Church. In every Catholic home there should be one or more of these, and also Catholic periodicals, when people can afford the price. But what family is so poor that two

pennies a week cannot be laid aside for "Our Sunday Visitor?"

No sincere Catholic fails to avail himself of the opportunities to hear religious discourses. This is the divinely appointed method for acquiring the knowledge which is so necessary for the children of God: "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in Whom they have not believed? Or how shall they believe Him, of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: 'How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?'" Rom. X. 13-15.

Zeal for the Father's Kingdom. A most effective aid towards living worthily the life of God's adopted children is being intensely and efficiently interested in the Father's kingdom on earth; for it is not likely that any one will be thus interested and at the same time be a disloyal citizen of the spiritual realm of God's children.—Neglect to live by the teaching and example of Jesus Christ is the worst and most criminal of all disloyalties. The Lord taught us such interest, when He instructed His followers to pray: "Our Father, Who art in heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done on earth as it is in heaven." Interest in the kingdom of God is Zeal.

Zeal may be practiced in many ways. The following are within the ability of every one.

1° Frequent earnest prayer for growth in loyalty to the Father on the part of those who are already members of God's family of adopted children.

2° The same kind of prayer for those who are not within the fold, that they too may obtain the grace above price, of being added to the family of God.

3° To preach the gospel of the kingdom, not so much by word of mouth as by the example of a thoroughly consistent Catholic life: "So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven." Matth. V. 16.

4° To win strangers and enemies to God's family by gentle forbearance, at the same time laboring much in a spirit of charity to dispel mistaken notions about Catholic belief and practice.

5° To encourage the Catholic press by subscribing to newspapers and magazines, in order to be in constant touch with the missionary effort of the Church, with her needs, and with the varied forms which opposition to her and her work may take.

6° To distribute Catholic literature among non-Catholics that they may be enlightened. Many who are not of the fold are excusable for having the most mistaken notions about us; because from childhood books which most shamefully misrepresent us, were the ones easily accessible to them. It should not be forgotten that English literature, published since the days of the Reformation, abounds in outrageous falsehoods about Catholics and about the Church.

7° To economize in order to be able to contribute generously to the many works of mercy and charity and zeal in which the Church is everlastingly engaged. A few pennies a week over and above what is given to the up-keep of one's parish, would go very far towards providing for the material needs of the Church and her work, if every one of the more than two hundred and ninety-two million Catholics made the offering weekly.—Whilst the gifts of God must be given freely, the workers are not supposed to live on air or a profusion of sympathy, neither can their work be done by such aids only; more substantial assistance is needed: "Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord ordained that they who preach the gospel, should live by the gospel." I. Cor. IX. 13-14. And: "And if a brother or sister be naked, and want daily food: and one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? So faith also, if it have not works, is dead in itself." Jas. II. 16-17.

8° To foster brotherly love and the spirit of harmony and unity among the faithful and with the shepherds of the flock: "And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in us;

that the world may believe that Thou hast sent Me." John XVII. 20-21.

These are methods of efficient interest in bringing about what the Lord taught us to pray for in these words: "Thy kingdom come; Thy will be done on earth as it is in heaven." They are, furthermore, methods of zeal suited to the general conditions of life of God's adopted children.

The foregoing explanations show that a "Rule of Life" is nothing more than a selection and arrangement of practices which are of such a nature that one cannot consistently make use of them without being goaded on thereby daily to conform his life more and more to the requirements of the Gospel of Jesus Christ.

CHAPTER XXXI

IS THE CHURCH A FAILURE?

Many and most grievous evils torture humanity in our day. Only a short time ago the predominant occupation of the nations of the world was the prosecution of the most cruel war of history. The greatest ingenuity of science was pushed to the limit to discover new and more efficient methods for maiming and destroying the best manhood of the world. And all this with what it entailed in the midst of the much boasted-of twentieth century civilization!

Seeing these evils, not a few inquire whether or not Christianity, or at least the Church, is a failure. Unfortunately, too often the answer insinuates failure, even when it does not openly affirm it. That there has been failure is evident enough. But who or what failed?

In view of the fact that there are so many churches and so many christianities, they, whose answer is unfriendly, should state which one they mean. There is only one Christianity of which God is the author; but there are many man-made churches which work on the assumption that God's work needed reformation. Of which is failure affirmed?

So too would it be well to explain what is meant

by failure. Writers on this subject may have in mind success under conditions entirely foreign to God's plans. God sincerely wishes not only the eternal salvation of all men, but also the amelioration of their life on earth. His Only Begotten Son died for all men without exception. He vested ample powers in His Church and furnished her with abundant resources to bring to every child of Adam the benefits of Christ's redemption, drawing neither color line nor any other line. But God set conditions. Success can be looked for only when these conditions are honorably fulfilled. When these conditions are neglected neither God's plan, nor His Christianity, nor His Church failed. The failure must be charged to those who neglect to conform to the divinely appointed conditions of success. God cares for those who do their part; but He passes by the dreamers of dreams.

Christianity and the Church are divinely destined to transform mankind into the family of God's adopted children who live together in harmony and peace, loving all men as oneself for God's sake, subject, however, to the following conditions:

1st: That Christianity and the Church as offered by God be accepted by men. No divine promise has been made to attempted human substitutes for what God offered.

2d: That men live by what Christianity and the Church stand for.

3d: That men live up to the two foregoing conditions, of their own free choice and from sincere con-

viction; for it is not part of God's plan to force men to accept His benefits, by throttling or with a policeman's club or at the point of bayonets. Mistaken Christians have resorted to these methods, especially when governments became overactive in religious work; but these are not God's methods.

The failure of Christianity and of the Church might, with a show of fair reasoning, be deduced from the evils which weigh so heavily on humanity in our day, if mankind had accepted God's Christianity and His Church, subject to the above conditions. But mankind has not so accepted what the Lord offered. The following data prove this statement.

a) Of the fifteen hundred and fifty-eight millions of persons making up the population of the world in 1908, nine hundred and forty-three millions not only had not accepted the Christianity and Church offered by God, but their beliefs and practices were positively anti-Christian.

b) Of the remaining six hundred and fifteen millions of population, classed as Christian, three hundred and twenty millions accepted diverse man-planned christianities and man-made church-systems; for their existence is based on the affirmation that God's Christianity and God's Church went wrong. They claim that what brought them into existence was the necessity of restoring God's instituted system of revealed religion, to rectify the blunders in doctrine into which God's Church had lapsed, to humble the pretensions of Catholic Christianity which insists on one center of

supreme religious authority for all Christians. These churches do not agree among themselves about the manner of the restoration, rectification, and humiliation. Hence, the variety of the man-made christianities and man-made Christian churches.

c) The balance of the Christian population of the world is made up of Catholics.—They numbered in 1908, according to Krose's figuring, 292,789,085.—They deny to men the right to tamper with the character of God's Christianity and to change the organism imparted by God to His Church. They maintain uncompromisingly that, to be of any good to mankind, God's Christianity and God's Church must necessarily be safeguarded against failure, against blundering in doctrine, against being split into a multitude of conflicting subdivisions having each its own local, or provincial, or national independent center of authority. They insist, in like manner uncompromisingly, that God's Christianity and God's Church must be ONE, HOLY, APOSTOLIC, and CATHOLIC. Catholics, and they alone among Christians, can trace their history back to the Apostles and through these to Jesus Christ. All other forms of Christianity are of a much later date. The churches organized to promulgate the distinctive gospel of each, were founded by men who were not of the number of Christ's chosen Apostles.—Until now, none of these familiar Catholic contentions has been disproven. Impartial non-Catholic scholars concede it.

The following statistics are interesting. H. A. Krose, in synoptical tables published in XIV. Vol., Catholic Encyclopedia, page 281, gives the population of the world in 1908 as one billion, five hundred fifty-eight millions, seven hundred four thousand, two hundred eighty-seven.

This total is subdivided in a religious way as follows:

CHRISTIANS:

Catholics		292,787,085
Protestants	186,055,624	
Greek and Russian Orthodox	127,541,718	
Schismatics	8,974,989	322,572,331
		615,359,416

NON-CHRISTIANS:

Jews	12,989,751	
Mohammedans	207,067,840	
Brahmins	210,100,000	
Buddhists	125,270,000	
Adherents of Ancestor Worship and Confucians ...	240,000,000	
Taoists and Shintoists	49,000,000	
Fetish Worshipers and other Heathens	91,604,000	
Others and undenominational	7,313,280	
Total of non-Christians	943,344,871	
Total of Christians	615,359,416	
Total population	1,558,704,287	

These being the facts, who or what has failed? God's Christianity and God's Church, or mankind? Evidently mankind failed by refusing to accept what God offered. Failure to take the offered gift as offered, is responsible for the evils which oppress humanity. Men who decline to be God's adopted children on the Lord's conditions, invariably lapse into barbarism, if not downright savagery.

Catholicism has not failed, but has been eminently successful.—When the Church began her work, the world was under the sway of most degrading idolatry; but wherever she gained a footing sufficiently firm to enable her to work, she prevailed on men to worship only One God in Three Divine Persons, the Father, and the Son, and the Holy Ghost.—When the barbarian hordes from the North and East overran the Empire of the Cæsars, she not only christianized them, but civilized them too.—She found the bulk of mankind enslaved; but wherever she exercised control, slavery disappeared, and this without the bloodshed of fratricidal war.—Woman was rated as chattel, to be bought and sold at the whim of man; the Church elevated her, surrounding her with protection and honor.—Child-life depended on the turning down of the father's thumb, but she induced men who accepted her guidance, to respect and safeguard the life of even the unborn as much as the life of kings.—She impressed on the rich that they are God's almoners for the benefit of their less fortunate brethren. Where her spirit prevailed, there was no need for prison-like state farms and county poor-houses for the destitute, because she kept before the eyes of her members the sentence to be spoken on the last day: "I was hungry, and you gave Me to eat: . . . Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."—This same Church unceasingly fought, as she does today, the absolutism of governments and of rulers,

proclaiming the doctrine that kings, emperors, presidents, and democracies are as accountable to God as the least citizen, that they are as much obliged to accept the Gospel of Jesus Christ and govern accordingly as individuals are obliged to shape their conduct thereby, if they wish to escape God's vindictive justice overtaking the realm.—Today whatever there is in the world of the genuine spirit of Christ's Christianity, is due to her persevering loyalty to the faith committed to the saints in the beginning; for she is the most uncompromising opponent of the modernism of unbelief, represented by materialism, animalism, agnosticism, higher criticism, and of the intellectual anarchy introduced into the world by the philosophy of Emmanuel Kant.—These accomplished facts do not look like failure.

All this and more the Catholic Church accomplished by loyalty to God's Christianity, in the face of obstacles put in her way by the jealousies of other churches, the machinations of secret organizations, the misrepresentations of unfriendly historians, the false claims of unbelieving scientists, the sensationalism of publicists of every type, and the unwarranted interference and open persecution of governments in all ages and countries. Even non-Catholic truth-loving scholars are daily substantiating more and more the facts which warrant these statements.

But some may ask: Is it not failure enough to have succeeded in converting to Christianity only such a small proportion of the human family? There are

two answers to this question. The first is, to hold a membership of two hundred and ninety-two millions in the face of such tremendous opposition, is not failure but very tangible success. The greatness of the success is even more remarkable when one reflects on the very high standard of Christian life which the Catholic Church inculcates. No one, who knows anything about it, suspects Catholicism of being a religion which caters to easy-going Christianity or countenances Sunday-christianity. She impresses upon her members that their religion can benefit them extremely little, unless they live by the Gospel of Jesus Christ every day of the week and three hundred and sixty-five days of the year.

The second answer deals with failure itself. Failure is inconceivable, unless one fails to accomplish what was undertaken or should have been undertaken. No one in his senses charges a man with failure, because he does not fly as eagles do. Now God's Christianity and God's Church never undertook to christianize men against their will, and never so much as considered it part of their commission to even think of imparting to the unwilling the benefits of the rehabilitation planned by God for mankind. It is not the Lord's will that anything of the kind should be undertaken; for having made man a free agent, God respects human liberty even in its abuse:—but His day of settlement will come.

These being palpable facts, how can any one so much as insinuate that God's Church is a failure?

The bulk of mankind has been and is unwilling to accept a good thing for its cure, offered to it during these last twenty centuries. Man-made plans for the uplift and salvation of humanity, have been failures: and they are worse failures today: but Christianity and the Church have not failed; for whatever hope there is for release from the evils which weigh so heavily on nations, can be realized only through the sincere acceptance of the gospel of adoptive divine sonship proclaimed by the Catholic Church. This gospel has as its second chief corner stone, the obligation to love all men as brothers as taught and exemplified by Christ Jesus;—not philanthropy only nor humanity only, but the charity of Christ: “Owe no man anything, but to love one another. For he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbor as thyself.*” Rom. XIII. 8-9.

It may be further asked: Why is such an immense majority of mankind unwilling to accept God’s Christianity as proclaimed by the Catholic Church? The answer is the same old sad story: men prefer their own gospels of salvation to God’s Gospel; they prefer leaders of their own choice to Jesus Christ, the divinely appointed guide for all; they prefer religious organizations contrived by themselves to the Church established by God.

The bulk of mankind prefers to the leadership of Christ that of Brahma, Confucius, Mohamet, Nestorius, Arius, Photius, and Michael Cerularius, the Zwickau Prophets, Martin Luther, John Calvin, Henry VIII., John Wesley, Emmanuel Kant, Chas. Darwin, Herbert Spencer, Thos. H. Huxley, Robt. Ingersoll, and the prophets of materialistic socialism and anarchy.

The gospels of men are preferred to the Gospel of God: the ruinous gospel of justification by faith without good works to the Gospel of justification by faith with good works;—the gospel of the self-indulgence of the wide gate and broad road which lead to destruction to the Gospel of the self-denial of the narrow gate and straight way which lead to life;—the pagan gospel of the absolutism of governments in all things, even over compliance with the requirements of God's revealed religion, to Christ's Gospel, "Render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's;"—the gospel of commercialism, to the Savior's Gospel of "seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you;"—the gospel of mammon, of money-greed, from get-rich-quick schemes to the iniquitous profiteering out of the blood-money of the cruelest of wars, to Jesus's Gospel of "Blessed are the poor in spirit;" and "No man can serve two masters. . . . You cannot serve God and mammon;"—the gospel of man's evolution from apes to the Gospel which pro-

claims the Lord to be the Creator;—the gospel of God-less education to Christ's Gospel of "Now this is eternal life; That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." John XVII. 3;—the gospel of individual infallibility in religious matters to God's Gospel appointing His Church the supreme court to interpret for all men alike the revealed religion which He deigned to give to mankind;—the gospel of the works of the flesh to the heavenly Gospel of the fruits of the spirit: "Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revelings, and such like. . . . But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh, with the vices and concupiscences." Gal. V. 19-24.

That it would be so, was foretold by the Savior when He said: "Many are called, but few are chosen." Matth. XX. 16. "But yet the Son of man, when He cometh, shall He find, think you, faith on earth?" Luke XVIII. 8. "For there shall arise false christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold, I have told it to you, beforehand." Matth. XXIV. 24-25.

CONCLUSION

These pages exhibit the outlines of the sublime Catholic doctrine anent man's supernatural calling to be an adopted child of God. It is the belief which furnishes the sound foundation for the beautiful and comforting faith in the Fatherhood of God and the Brotherhood of all men. All men are necessarily creatures of God; but only they who have been born again of water and the Holy Ghost are also His adopted children; and of these only they are children of His fatherly love, whose life conforms to the image of His Only Begotten Son, Christ Jesus.

Dear Reader, what are you? A creature of God only? Or, also an adopted child of God's love? If the former: Are you contented to remain such and nothing more? If you would be the latter also, seek the privilege in God's family of adopted children; for elsewhere it cannot be obtained. God's family of adopted children on earth is the Catholic Church.

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